NAGAVAMSI RULE IN KALAHANDI (ORISSA)

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CERTIFICATE

This is to certify that **Josnamai Kunar**, M.A., M.Phil. has completed this thesis on **"NAGAVAMSI RULE IN KALAHANDI (ORISSA)"** under my guidance and supervison. She has succeeded in collecting exhaustive and authentic data from all possible sources including field survey. This work is original and it has not been submitted earlier in any form for any Ph.D. Degree or Diploma of any university or institution. The work displays her sincereity and hard labour. She has touched almost all available monuments for collecting data by making on the spot and personal interviews.

To the best of my knowledge the candidate bears a good moral character. I wish her all success in life.

Prof. P.K. Nayak

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PREFACE

Naga Tribe is an ancient tribe of India. They are known to have ruled at various places like Padam Pawaya Ahichhatra, Uttar Pradesh, Chhot Nagpur area. In Orissa also Nagas were ruling in different territorial division. Satrubhanja of Asanpat Inscription was the earliest known Naga King of Orissa. He was ruling over Keonjhar area. Nothing is known about his successor or dynasty after him. In 10th century A.D. another Naga family began to rule in Chakrakota Mandala identified with Bastar-Jagadalpur-Koraput area. Another collateral branch of Nagas established their Kingdom in Kalahandi. This family started their rule in about 12th century A.D. and continued their rule upto 1947. After independence also this Raja family had tremendous influence upon the people of Kalahandi. The Kings of Kalahandi were regarded as benevolent rulers. They are known to have done significance philanthropic works for the welfare of the people of Kalahandi. The study of the reign of such illustrious dynasty has not been made scientifically basing on proper source materials. Therefore, we attempt for a systematic study on Nagavamsi rule in Kalahandi.

In recent times some scholars have published scattered on Nagas of Kalahandi indifferent journals. The Art history during the Naga rule which constitutes an important aspect has been neglected seriously. The social and economic condition has not been highlighted properly. The minor religious cult prevailing during the rule of Nagas has not come to light sufficiently. In taking consideration of all these author has ventured to explore the Naga Rule of Kalahandi in comprehensive manner.

For a convenient study the topic is divided into eight

chapters. The first chapter is devoted to the introduction of the Land, Area, People and Geographical set up of Kalahandi.

The second chapter discusses the antiquities of Nagas in Indian context. Mythical, legendry and historical relation of Nagas is enumerated in this chapter.

The third chapter deals with the origin of Nagas of Kalahandi. It is believed that the Nagavamsis of Kalahandi hailed from Chhot Nagpur who were the descendants of the legendery hero Phani Mukta Rai who was a son of the snake god Pudarika. Furhter, Nagas of Kalahandi believed to be the descendent of the Chindaka Nagas.

The next Chapter contains the study of the core topic, which covers more than thousand years of reign of Naga dynasty including thirty one rulers reigned from 1005 AD to 1947 AD.

Chapter five of my doctoral thesis contains the administrative system of Nagas. Although the early parts of the Naga rule was not so clear. The later Nagas were acclaimed as benevolent and religious rulers.

Chapter Six and Chapter Seven devote to Art and Architecture, and Religion respectively.

Chapter Eight is an analysis of he socio-economic condition under Nagavamsi Rule.

The last chapter sums up the whole discussion about the origin, growth, achievement and contribution of the Nagavamsi rulers in Kalahandi.

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ABBREVIATION

ASWI	-	Archeological Survey of Western India
Eds.	-	Editors
E.I.	-	Epigraphic Indiac
I.A.	-	Indian Antiquary
JKHRS	-	Journal of Kalinga Historical Research Society
NAHO	-	New Aspects of History of Orissa
NDTO	-	New Dimensions of Tourism in Orissa
OHRJ	-	Orissa Historical Research Journal
PHSSKO	-	Political History of Somavamsi Kings of Southern Kosal and Orissa
p./pp.	-	Page/pages
Vol.	-	volume

TRANSLITERATION TABLE

अ	a	क्	ख्	ग्	घ्	ङ्
आ	A	k	kh	g	gh	n
इ	i	च्	छ्	ज्	झ्	ञ्
ई	I	c	ch	j	jh	n
उ	u	ट्	ठ्	ड्	ढ्	ण्
ऊ	U	T	Th	D	Dh	N
ऋ	R	त्	थ्	द्	ध्	न्
ॠ	RR	t	th	d	dh	n
ऌ	lr.					
ए	e	प्	फ्	ब्	भ्	म्
ऐ	ai	p	ph	b	bh	m
ओ	o	य्	र्	ल्	व्	
औ	au	y	r	l	v/w	
अं	m.	श्	ष्	स्	ह्	ज्ञ्
अः	:	S	sh	s	h	jn

Common words and modern names are usually written without diacritical marks.

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CHAPTER - I

INTRODUCTION

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INTRODUCTION

Clad with dense forest and valley the present Kalahandi of Orissa comprises of ex-states of Kalahandi and ex-states of Khariar minus Kashipur. In 1948 all the princely states merged in the province of Orissa. The ex-state of Kalahandi together with the ex-state of Patna and Sonepur formed the district of Kalahandi with headquarters at Bolangir. On 1st November 1949, Patna and Sonepur ex-states areas were separated to form the district of Bolangir and the ex-state of Kalahandi together with the Nawapara sub-division which formed a part of Sambalpur district since 1st April 1936, was reconstituted to a separate district (Kalahandi) with head quarters at Bhawanipatna.[1]

The modern Kalahandi district occupies the south western portion of Orissa and is situated between 19"3' N and 21°5' N latitude and 81°20' E and 83°47' E longitude. It is surrounded on the north by the districts of Bolangir, Sambalpur and Raipur in Madhya Pradesh. On the south by the district of Koraput. On the west by the district of Koraput and Boudh-Khondmals.

The Kalahandi district extends over an area of 11,835 sq. km and rank 4th among the districts of Orissa with regard to size. Its length from north to south is about 120 km and its breadth from east to west about 140 km. The headquarters town, Bhawanipatna stands almost to the eastern border of the district[2].

No record is available to show how the name Kalahandi

originated. It was previously known by the name Karond. According to Lieutenant C. Elliot, Deputy Commissioner, Raipur (1856). This dependency is known only on the Nagpur side as Kharonde (Karond), the Oriya name being Kalahandi. As there is no place or village corresponding to the name Kalahandi, it would appear to be a corruption of the name Kalahandi. In the Maratha records the word Karond occurs invariably, but since 1905 when this territory formed a part of the Bengal Presidency the name Kalahandi is used[3].

According to popular belief a powerful man of Rajputana named Kalahambir came to this region and he ruled it for many years. After his name this country was called Kalahambir which, in course of time came to be known as Kalahandi. The name Kalahandi literally mean "black pot" or it may also mean "pot of Arts". According to the later interpretation, the name has possibly derived from Gudahandf, a hill located close to Koksara Police Station of the district, in the caves of which are painted pre-historic painting in red and black colours[4].

The above interpretations concerning the origin of the name of Kalahandi, are, however conjectural. The name Kalahandi occurs for the first time in the Dadhibaman temple inscription of Junagarh, which was issued by Maharaja Jugashahi Deo from Kalahandi Nagara. In the yuga Era 4819 (1718 A.D). This is the only inscription where the name Kalahandi is used. The ex-state of Kalahandi was perhaps named after its headquarters town Kalahandi. Junagarh was the headquarters of Kalahandi till 1849. As time rolled on, the headquarters shifted to Bhawanipatna but the name of ex-state remain as it is. Whatever doubt there may have been about

the name of the district is according to the records of old Central Provinces. It has always been known in Orissa as Kalahandi[5].

Kalahandi was a land of wealth and prosperity in the ancient days. It was the storehouse of many precious wealth. There is an ample scope to testify its merits. It finds reference in Kautilya's Arthasastra that a state named Indravana comprising the present Kalahandi district was existing during that period which was famous for diamond. Kalahandi had played an important role in the early history of India[6]. The *Jataka* glorifies this region as a seat of superior culture, which was in a flourishing condition even during the pre-Buddhist period. The river Tel had played an important role in the development of trade and commerce of Kalahandi with outside world and brought prosperity to the land in the past[7]. There are reasons to believe that many native dynasties rose and fell on the valley of the river Tel and the feudatory state of Kalahandi had witnessed many ups and downs on the corridors of civilisation[8].

Kalahandi was the cradle of the early man of India. There are pre-historic painting on the walls of caves in hills and forest tracts of Kalahandi. Many thousands of years ago man had an artistic mind which was striving to find expression while living in forests. The rock-shelters of Gudahandi hills and mountainous Maraguda valley on the Jonk river have yielded palaeolithic tools of Madras hand-axe complex. In the Maraguda valley half a dozen of shouldered shelts of the late Neolithic period have been discovered. The natural caves at Gudahandi near Koksara, 64 km from south west of Bhawanipatna in Kalahandi decorated the early drawing of the pre-historic men mostly

in a geometrical design of squares, rectangles, circles sizes, and the like figures of man and animals in hunting postures in red ochre and black tint colour which are fast fading away. This painting is placed about 15 millennium B.C[9]. The Jogimatha hill paintings are located near about 10 km south of Khariar in Kalahandi. This drawing brings about the pre-historic writings of the early men in two or three wavy lines from right to left in the form of pictography mostly of implements, musical instruments and animals and hunting figures all having their movements towards the left direction. It shows the habits and occupation of the pre-historic man and it is placed about 10th millennium B.C[10].

The first discovery of pre-historic art in Orissa was done during the Kalahandi Durbar administration in 1947 at Gudahandi[11]. Recently archaeological excavation was jointly undertaken by Prof. N.K. Sahu and the Department of Cultural Affairs of the Government of Orissa at Asurgarh in the district of Kalahandi from 14th February to 15thMarch 1973. From the excavation of this Asurgarh fort two trenches were laid out in the residential fort to ascertain the sequence of culture. In this excavation work, the remains of two layers of the fort are brought to notice. The upper layer contains about one and a half feet below the surface of the floors of houses paved with brickbats. The most important findings in this layer were the punch marked silver and copper coins[12].

On the confluence of river Tel and Utei at Rajpadar or Belkhandi in Kalahandi, there are ruins of sculpture and temples. The most famous temples are *Sapla malrikas* or seven Goddess and lima Maheswar Siva temple. There is a large ruined brick temple at

Belkhandi which bears the similar structure of the temple of Ramachandra in Sirpur of Kalahandi district.[13]

According to P.K. Deo, out of 539 punch marked coins, 69 belonged to pre-Mauryan period, 279 to Mauryan rule and remaining 198 to the post-Mauryan period[14]. It has been established that the thinner ones belonged to the pre-Mauryan age or may be of the Sishunagar or Nanda period. The slightly thicker ones belonged to the Mauryan period and the small and the thick ones are later Mauryan coins[15].

In between the two layers the ruins of a circular brick structure of 40 feet diameter with a small terracotta figure of a goddess and broken terracotta figures of different animals, terracotta ornaments and pieces of bluish glass bangles were also recovered from the site of the excavation of Asurgarh yielded to circa 5th century A.D. This circular structure most probably a temple of mother goddess as known from terracotta figure. The temple had most probably wooden roof as indicated by grooves for wooden pillars[16].

Other important ruins of old monuments are noticed at Mohangiri which is situated at about 80 km north east of Bhawanipatna. There is a broken Siva temple at this place on the bank of hill stream called Kali Ganga. It enshrines a big Svayambhu linga of balck chloride stone.[17]

This broken Siva temple is a noteworthy monument of this area. It belongs to the group of temples of a Parsurameswar type at Bhubaneswar. It is also similar to the twin temples at Gandharadi of Boud state on the bank of the Mahanadi. Mohangiri has got

strategically importance in the past. It was surrounded by dense forest and hill tract. Mohangiri was located on the high way passage passing from Kalinga from the side of Ganjam to Kosala in the Patna side and this Mohangiri temple might have served as a sign post to guide the travellers to take their correct route. The temple has been considered as a place of worship to the travellers passing on the way.[18] .

Many old monuments are found at Nawapara-Sunabeda region. There is a Siva temple at Budhi Komna at about 40 km north of Khariar. This is a brick temple of *Tri-ratha* type, mostly in a dilapidated condition. There is another ruined Siva temple at Rajna. Both the temples belong to the medieval period. But the brick temple of *Jagamohan* at Raj Komna cannot be assigned to a period latter than 18th century. There are two other temples of pre- Chauhan period at Khariar. One is dedicated to Lord Siva and the other to Lord Jagannath. These two temples were renovated during the rules of the Chauhans[19].

Among certain notable ruined monuments of Kalahandi, the broken Siva temple at Deypur in the old Thuamul Rampur Zamindari near the source of the river Vansadhara and the ruins of temple at Topigaon in Biswanathpur in the ex-Langigarh Zamtndari and at Sankosh and Rampur in the old Madanpur Rampur Zamtndari are most important. There is an inscription in the Siva temple of Deypur. It bears the post-Gupta characters and falls back to a period of rule when the Somavamsi kings lay their sway over this area. The temple at Topigaon and at Sankosh and Rampur are probably belong to the same period of rule of the Somavamsis[20].

The old hill forts of Jumulagarh and Manikgarh on the banks of the river Jonk in the Sunabeda plateau bear a considerable historical importance in Kalahandi. The river Jonk rises from close to Supkan hill which is 2,893 feet or 889.7864 meters in height. It flows towards north and makes a big water hole called Lat Darah. Thereafter, it has a fall of 80 feet or 24.3 840 meters high and called Beniadhas. Then the river forms 'U' shaped curve and flows north and makes another fall of 150 feet or 45.72 meters high and called Kharaldhas. On the right bank of the river on the U shaped curve there is Jumulagarh fort. The north and south walls of this fort are built with huge dressed stones, whereas the eastern and western walls of the fort are of bricks. The main gate of the fort is facing the east and at a distance of 50 feet or 15.24 meters from it there is Chheligarh. There is a temple of the presiding deity of the fort of Chheligarh.[21] There was also another temple of goddess Chamunda Kankalen, close to the south of the fort. The back gate of the fort was found on the west of the fort and this gate leads to the Haldi Darah of the Jonk. The Darah is named because the females of the fort were taking bath here besmeared with haldi or turmeric[22].

The Jonk river takes a 'U' turn and surrounds the Jumalgarh fort on its southern, northern and western sides. On the eastern side there is moat which is patched on both the sides by stone wall and at times of need the moat also can be identified with water by diverting the water of the Jonk river[23].

There are many important interesting places among that Bhawanipatna was the headquarters of the Kalahandi ex-state. The town has been nomenclatured after its presiding deity Bhawani

Sankar. Manikeswari is the family deity of Naga rulers of Kalahandi. The annual Dussera festival of the deity with its accompanying Lakhabindaha ceremony used to celebrated with great pomp and show during the days of Durbar administration. The ex-rulers palace has an imposing look with specious park to its front. The Collectorate is a fine building around a spacious quadrangle. This building was constructed during the Durbar administration in 1942-43.

Jayapatna is a big village with a police station. The village was the seat of a Zamindari called "Mahulpatna". There are two temples at Jayapatna dedicated to Jagannath and Mahadeva respectively. Tokiparab (a tribal festival) is an important festival in the area. The palace is famous for the export of lac and paddy. Talguda is situated at a distance of 10 km from Jayapatna. It was a fort of Naga rulers.. The annual Dussera festival is celebrated here at the shrine of Dokari Thankurani the important goddess of the locality. On the Mahastami day a buffalo is sacrificed before the deity at midnight[24].

Junagarh (literary meaning old fort or old capital) was the seat of the Naga rulers of Kalahandi upto about 1850 A.D. when, because of the visitation of cholera in an epidemic form which took a heavy tool of life. Then, the ruler shifted his residence to Bhawanipatna. In an Oriya inscription of 1718 A.D. found here the place is called Kalahandinagar.

They are presumably, the works of the Naga rulers. Important of the local temples belong to the following deities. Lankeswari is the family deity of the Naga rulers. Jagannath, Ramaswami, Ballaji, Gopinath, Kanaka Durga, Dadhivaman and Budharaja. It is said that, it occupied an extensive

area. A large concourse isheld here in Mahastami day in the month of Aswin (September to October) every year. A large number of people from the surrounding country come here to pay their devotion to the goddess Lankesart. The occasion is called "Khandabasa"[25].

Kalahandi is divided into two district natural divisions, the plain country and the hill tracts. The plain intersected in many places by hill ranges and isolated peaks. The plain country is largely occupied by the Kultiyas and few number of Khonds. The Kultiyas are most clever and capable cultivators. Fine embankments and tanks are found every where in the plain. A certain number of Kondhs left the hill and settled in the plain to plough cultivation. Likewise it includes a large portion of Madanpur Rampur Zamindari in the east[26].

There are five open valleys in Kalahandi. These valleys are found from about 2,800 to 3,200 feet above the sea level. From these valleys rise the great hill ranges of the state and run due north and south. The principal plateau lands are Karlapat, Kashipur, Thuamul Rampur ranges and the Baflamali hill. These hills are chiefly plutonic in character[27].

The valleys of Tel and Utei are more rich and fertile. Bhawanipatna and Dharmagarh subdivisions are located in these valleys. It is undulating and most of its parts are closely cultivated. Generally this portion of the plain is elevated about 275 meters above the sea level. The valleys of Tel and Utei are intersected here and there by hill ranges and isolated peaks. In the east this plain covers a large portion of Madanpur Rampur areas. There are few embankments and tanks in the valleys of Tel and Utei. The more fertile plain in Nawapara is the valley of the rivers and Udanti, which forms its granary. The

most precious teakwood forests lie with in this area[28].

The rivers for the most part in Kalahandi are small and all are distributaries of large rivers. The most worthy rivers of the state are Indravati, rising at Thuamul, the Zamindari of Rampur Thuamul a tributary of Godavari and the Tel, the tributary of Mahanadi and the Hati, rising in the Mahulpatna Zamindari falls into the Tel and the river Rahula rising in the hills of Rampur joins the Tel. The scenery along with banks of these streams especially during their course is exceedingly fine. "The countryis well supplied with water by the rivers"[29].

In the Nawapara subdivision the important rivers are the Jonk, Sundar and Udanti. The Jonk river owes its origin from the Sunabeda plateau near Bad-dongar. It starts a tortuous course for a few miles and enters the plain of Nawapara. The Katingpani meets the Jonk near the village Lodara". The Godhans waterfall of Sunabeda taken its origin from this Nala about 60 m from Lodara village. This waterfall presents a scenic beauty of nature[30]. There is popular belief that this image is said to have been consecrated by a legendary Raja Vikram. A festival is held here every year and a large number of people even of the people from the adjoining villages of Madhya Pradesh gathered here to worship the deity. Another tributary known as Masankuda river joins the Jonk near the village Dharambanda. Then the Jonk after passing a few distance forms the boundary of Kalahandi in the north west of Kalahandi with Madhya Pradesh and falls into the Mahanadi at Seorinaragan in Madhya Pradesh below the confluence of the Seonath. The upper course of the Jonk to some extent is perennial, but the lower course dries up during the

summer[31]. "The river Jonk which starts from Sunabeda plateau in Nawapara subdivision of Kalahandi district is a tributary and falls into Mahanadi near Sabarinarayan[32].

Kalahandi is geologically rich but it is not yet thoroughly exploded. The different lithostratigraphic units are found through out the hill ranges. There are charnockite group of rocks which are well exposed near Bhawanipatna, Dharmagarh, Mahulpatna and Ranimal. Leptynite occurs in the hill tracts of country. Anorthosite is the khondlite and charnockite group of rocks, found near Jugsaipatna, Bandapani, Dharmagarh, Ghati, Kundura and east of Kunduru, Granite and Granitoid gneiss which are intrusive into Khondlite and charnockite suites of rocks found in the vicinity of Bhawanipatna. Cuddapah or vindhya group of rocks are exposed between Ampani and the Khariar plateau. Kalahandi is full of mineral resources. In Barapet Dongar Sandbahal and Sainipara hills of the Khariar plateau, there are large deposit of Bauxite. There is a seggregation of Bauxite which is confined between Khalguda in the north and Polingpadar in the south through Gudamalabala peak. Manganese is found from Beriputtu in Koraput district to Minakhunt in Kalahandi district. Gelena occurs sporadically in the area north west of Baminimunda village".[33]

There are also other precious rocks found in the length and breadth of the hill tract of Kalahandi. The graphite deposits of Kalahandi occurs in the rocks of the Eastern ghats and the individual occurrences noticed at Komna, Billanjore, Baghmunda, Babupali and other places. Road and building materials are also found abundant in Kalahandi[34].

There are considerable and extensive deposits of Aluminum on the plateau lands of the hill area and good graphite is also found and traces of coal deposits are found in few places".[35]

Kalahandi is situated in the north-eastern corner of the Deccan plateau. In fact, its climate is in many respect similar to that of the main deccan plateau. According to the weather condition in this country, the year may be divided into four seasons. The hot season may be from March to May which is followed by the south west monsoon season from June to September. October and November constitute the post monsoon season and a period from December to February may fall to the cold season. Though the climate of Kalahandi in certain forest tracts is more or less malarious, but generally the climate is not salubrious. In the more open parts of north and west of Kalahandi is fairly healthy. But for the persons or strangers unaccustomed to the food and atmosphere of the country, the climate of the hill ranges of Thuamul Rampur and Karlapat is not suitable. These regions have an evil reputation for maligrant and cerebral form of malaria[36].

The average rainfall for six years beginning from 1902-03 to 1907-08 was 55.83 inches. Being near the Ghats the rains are regular and abundant during which season fever prevails particularly amongst new arrivals and those unaccustomed to the climate and foal of the country.

The average annual rainfall of Kalahandi is 1378.3 m. Though there is variation of rainfall from year to year, it is not large. There was highest rainfall in Kalahandi in the year 1919, which amounted to 139 percent of the normal. There is record of five

consecutive years when the rainfall was less than 80 percent of the normal in Kalahandi[37].

During the South-West Monsoon season the skies are generally heavily clouded to overcast. In the summer and post-monsoon months there is moderate cloudiness, the afternoons being more cloudy than the mornings. In the other months the skies are mainly clear or lightly clouded.[38]

The present district of Kalahandi played an important role in the early history of India. The culture of this region developed during the pre-Buddha period, of which the Jatakas speak. The Seravanisjja Jataka describes the merchants sailing in the Telavaha river with their merchandise. The modern Tel is identified with the Telavaha, it was probably so named because of traffic in oil in early times.[39] Panini in Astadhyayi refers to Taitilaka Janapada, a territory very likely comprised of parts of present Kalahandi and Bolangir district[40].

According to Panini Taitilaka Janapada was famous for brisk trade in rhinoceroshide. This indicates that the river valley was carrying on trade and commerce with the outside world during early times and was a land of prosperity[41].

During third century B.C. the territory along with modern Koraput district of Orissa was called Ataviaka country and known as Mahavana and Mahakantara inscription and literature.

The Atavika people were valiant fighters and fought against the army of Asoka on the side of Kalinga chief. The Mauran emperor Asoka though succeeded in Kalinga war but could not able to

occupy the Atavika territory. He conciliated the Atavika people showing friendly attitude towards them[42].

The Mauryan emperor mentioned in his special Kalinga Edict-II that he desired to conquer the hearts of the Atavika people and not their territory. This policy of Asoka was to make them happy and prosperous in this world and blissful in the other world.

The excavation of Asurgarh has indicated that the Kalahandi region was civilised and prosperous in the days of Asoka. The Atavika people who are regarded as forest dwellers. They were not uncultured and had developed a high standard of civilization characterized by well polished pottery of the northern black polished fabric. The similarity of some punch marked coins of Asurgarh with those Binjor and Paila near Kausambi point out much similarities of this region with Kausambi and Ahtcchatra region of northern India.[44]

The Atavika territory was probably called the land of the Vidyadharas in the first century B.C. as known from Hatigumpha inscription of king Kharavela. This inscription revels that Kharavela his fourth regal year, organised the fighting forces of the Vidhyadhara territory and with their help subdued the Rathikas and Bhojakas of Western India.[45]

It is difficult to associate Kusana rule in Kalahandi region, even though, there is report of availability of highly polished black' wares in Asurgarh excavation. There might have been some commercial intercourse of this region with the Kusanas during 1st -2nd century A.D.[46]

During the 2nd century A.D., Satavahanas are known to have extended their sway over this region. The Nasik cave inscription of Vasisthtputra Pulumvi describes the empire of his father Gautamtputra Satakarni which contained the mounts Malaya and Mahendra "the two bust of the mother earth". Mahendra is the northern most peak of the Eastern Ghats in modern Ganajam district According to Greek writer Pliny, the mount Malaya the same as the Malaeus, identified with the Malayagiri in modern Dhenkanal district .[47]

From the accounts of the Chinese pilgrims Hiuen Tsang and Itsing it is known that king Satakarni built a Buddhist Vihara at Polo-molo-kili identified with modern Gandhagiri, which is close to the northern border of Kalahandi district. This evidences indicates that Kalahandi region must have come in contact with outside and very likely this region formed a part of the extensive empire of Gautamiputra Satakarni from. 106 to 130 A.D. The integrity of the Satavahana empire was probably maintained upto the time of Yajnasri Satakarni from 174 to 202 A.D. It is not known for certain whether this region continued to be a part of that empire till that time.[48]

During the 3rd century A.D., the decline of the Satavahana supremacy led to a scramble for a political power in the Deccan. The Ikshavakus under king Santamula occupied the eastern part of the Satavahana empire. In the northern part of the Vakatakas rose to prominence under king Vindyasakti. But neither the Ikshavakus nor Vakatakas could extend their suzerainty over the territory comprising the present Kalahandi.[49]

In the 3rd century A.D. a foreign tribe called murundas

acquired political power in Kalinga, while the Maghas were lulling over the South Kosala territory. But the political picture of Kalahandi region is not clearly known during this period. The Asurgarh excavation throws a flood of light on cultural life of this region during the 3rd - 4th century' A.D.[50]

A Nagarjunikanda inscription refers to a territory called Mahavana which very likely comprised parts of modern Koraput and Kalahandi districts and this territory continued to be under some independent local dynasty from about the middle of the 3rd century A.D. till the middle of the 4th century A.D.[51]

The Gupta emperor Samudragupta invaded south India towards 350 A.D, which is known from the Allahabad Pillar inscription. This inscription clearly indicates that Samudragupta after crossing the Vindyas defeated king Mahendra of South Kos'ala, king Mantaraja of Kos'ala and vyagraharaja, the king of Mahakantara. By that time South Kosala comprised the district of Raipur and Bilaspur in Madhya Pradesh and the present disctrict of Sambalpur of Orissa.

Jaisal, a general of the Ghandel or who so ever he might have been went on a hunting excursion accidentally coming across the country ruled by Raja Bikram of Mantkgarh. The country over which Bikram was the overlord probably included Khariar, Bindra, Nawapara, Suarman or Konkan and Narra. Probably this country was known as Mahakantara of ancient India ruled by Vyagrahraja. It can not be said if any part of Sihawa was with in the territory of Bikram through Mahakantaraka most probably included Sihawa region also. It can only be presumed that Manikgarh might have been the headquarters of Vyagraharaja's kingdom.[52]

Mahakantara is the same as Mahavana. It comprised some parts of Kalahandi district and Koraput district. Vyagraharaja the king of Mahakantara was a very powerful ruler and it is supposed by some scholars that Samudragupta issued the tiger type of coins signifying the defeat of this king. But according to the Allahabad pillar inscription Mahakantaraka did not form a part of Gupta empire. With the existing knowledge about the conquest of Samudragupta of South India, we are not accepting rule in this region. However, we are believing that this region must have been a grounding place for the Gupta rulers as a link between his capital and south India. It may be said that the Gupta influence in south India was more cultural than of political significance and the impact of Gupta culture in Kalahandi region is known from the rise of Saivism and Saktism as well as the spread of Sanskrit culture during Gupta period.[53]

The Nalas, a new power came to play its role after the exist of Samdragupta from the political stage of Kosala. The Nalas were ruling over Bastar, Koraput and Kalahandi. The Brahmanda Purana supported the claim of Nalas as the descendants of Nisadha king.[54]

We know about the rule of the Nala kings from numismatic and epigraphic sources. The stone copper plate inscription from which we know about the Nalas are Podagarh stone inscriptions of Skandavarman discovered in Koraput district and Kesaribeda copper plates of Arthapati found in Koraput district[55].

Varaharaja was the first known king of the Nala dynasty. The Nala power rose under Bhavadatta Verman. Bhavadatta in the Podagarh inscription of Skandaverman and as Sri Bhatiaraja in his

gold coin[56].

After the recent excavation conducted by the State Archaeology Department of the Government of Orissa on the west bank of the river Jonk in Maraguda valley a new complex has come to light. The excavated site coins consisting of monastery, temples, residential buildings, recreation ground with parks and orchards.

The antiquities, coins, seals, icons, architectural styles indicate its time which is not later than fifth century A.D. According to N.K. Sahu, this is the earliest Hindu monastery so far known in India. This monastery was probably built by some early king of the Nala dynasty. The Nala kings were great worshipper of Siva and they assume the title of parama maheswar. It is presumed that this monastery might have been established by Varaharaja during c.420 to c.440 A.D. because he was a great patron of Saivism. The coins issued by him clearly shows the figures of humped Bulls[57].

His son and successor was also a mighty ruler, who extended his territory upto the capital of Vakatakas by defeating the Vakataka king and Bhavadattaverman. These are clear signs of ruthless destruction. The younger brother of Arthapatiraja retrieved the lost fortune of the kingdom and restored and repaired the capital city of Puskari but being a devout Vaishnava probably he did not pay attention to this Vihara which lay far of his capital city. The antiquities found from the excavation consist of eight sculptures of. goddesses, stone seals belonging to Dhimiteswara, coin one sword, precious stones and one gold stylish[58].

During the firth century A.D the rise of Harisena,

Vakataka of Vatasgulma established their hegemony over South Kosala. Aianta cave inscriptions reveals that Harisena marched against the countries like Kosala, Avanti, Lata, Mekala, Gurjana and Andradesh. The rise of Harisean must have been the cause for the collapse of Nalas political power. The defeat of the Nalas Harisena must have caused a vacuum in the hegemony of South Kosala, because the great Vakataka conqueror is not known to have flourished for many longer period after his initial dramatic success. Hariesena passed over South Kosala but there is no evidence what so ever to prove Vakataka hegemony over South Kosala.[59]

After Harisenas exist a new political power called Rajashitulya Kula of Sura dynasty played its role in South Kos'ala. The Arang plates of Bhimasena reveals the history of South Kosala after Harisena.[60] rulers ruled over South Kos'ala as recorded in the Arang plate. Maharaja Sura, the earliest king of this dynasty can well be assigned death. It seems that he made South Kosala independent of the Vakataka rule. Maharaja Sura was succeeded by Dayita I and Dayita I was succeeded by Bhibisena. The next king was Bhimasena I and after him Dayita Varman II was Bhimasena II issued the Aranga plate. The silver coin of Bhimasena bearing the peacock device have been brought to light.[61]

There is no doubt that he was a very prominent ruler of South Kosala at the early period of seventh century A.D. Nothing is known about the date of this dynasty after Bhimasena II.[62]

A new dynasty raised its head in the Tel river valley in modern Kalahandi in the later part of the fifth century A.D. The rulers of this dynasty were the worshippers of the goddess StambhesVari

installed at a place called Pravatadvara and the dynastic name is suggested after the sacred seat this tutelary deity.[63] The Terasinga copper plates furnish the accounts of two kings of this line. The earlier was king Sobhannaraja who donated Debhogaka Kshetra, modern Deobhog in Raipur district in the Tel valley. The first grant was issued by king Sobharnnaraja at the time of his mother Kaustaubhesari was be-ridden with high fever. The second king ShriMahSraja Tustikara issued the same Terasinga grant from his headquatrers Tarabharamaraka. Identified with modern Talabhatra on the Tel river valley in Kalahandi district. The Terasinga grant records the gift of the village Prastaravataka identified with modern Partharla in Kalahandi district.[64]

Towards the close of the fifth century A.D., the power of Nalas had declined, the power of Guptas was also declining and the Vakiatakas after the last flicker shown by king Harisena had also disappeared from the political scene. Political anarchy and confusion prevailed over South Kos*ala. At the critical juncture, Sarbha, identical with the tribal chief Sarbha, emerged as a political adventures in South Kos'ala for two hundred years. The territory of Sarbhapurtyas seem to be located in border region of Bastar, not far from the capital city of Nalas, Puskari.[65]

The rule of this Sarbhpuriyas dynasty was started by a chieftain named Sarbha who is referred to by the Eran pillar inscription dated 511 A.D. The headquaters Sarbhapura was very likely named after him and it is identified with modern Sarabhagarh in Sundargarh district of Orissa. Both Sarbha and his son Maharaja Narendra were feudatory rulers and they were probably feudatories of

the Vakataka emperor Harisena. Maharaja Narendra was the first mighty king of Sarabhapura line who had uplifted Sarabhapura empire expanded and consolidated its position under Maharaja Narendera. Prasana is identified with Prasanamatra who declared himself independent and issued gold and silver coins. The Khariar region was under the rule of this king where a number of his gold coins have been recently found. The town Prasannapura was established by him, Prasannamatra was succeeded by his son Jayaraja who had a premature death.[66]

The next king was Manamantra, popularity known as Durgaraja a brother of Jayaraja. Two sons of Jayaraja named Pravaraja I and Vyagraharaja ruled after Durgaraja and as both of them were issueless the succession to the colateral branch represented by two sons of Manamantra. They were Sudevaraja and Pravaraja II.[67]

It is presumed that the rule of Sudevaraja also called Mahasudevaraja is known to us from a number of copper plate grants issued by him. Khariar copper plate grant was issued by Sarabhapuriya king Mahasudevaraja in his second regnal year. On the 29 day of Sravana registering the grant of the village Navanaka near Sambilaka in Kshitimandahara (district of Kshitimanda). Navanka has been identified with the- modern village Nahna, the find spot of the plates, about 5 km to the south of Khariar and Sambilaka may be the same as Borasambar, a neighbouring estate, Kshitimanda is yet to be properly identified.[68]

The Arang grant and Kavvatall grant both issued in his 7th regnal year and some other undated grants like the Sorangarh and

Raipur charters. These records indicate that the territory over which Sudevaraja ruled comprised the modern districts of Sundargarh, Sambalpur and Kalahandi in Orissa.

Pravaraja II the brother of Sudevaraja was the last ruler of Sarbhapuriya family. He is known to us from the Thakurdiya grant issued in his 3rd regnal year.[69] There was a transfer of capital from Sarabhapura to Sripura (modern Sripur on the Mahanadi) either during his rule and during the time of Sudvarlja.

Pravaraja II probably died without any issue and after him the kingdom of Kos'ala passed to the hand of Tivaradeva, son of Nannadeva, who was a high official and venerable person of Kosala. The succession was very probably a peaceful one and Tivaradeva founded the rule of a new dynasty called Panduvamst and Somavamst in Kosala.[70]

During the first half of the 6th century A.D. a Somavamst chief started his rule in the Mekala region. The name of the chief is Udayana. He is the earliest known king of the Somavamsis dynasty. Indravala was the son and successor of Udayana. His son Indravana and grand son Nannadeva, they were working as high officers under Sarabhapuriya kings of South Kosala. When the Sarbhapurtya king Pravaraja II died without any issue, Tivaradeva, the son of Nannadeva obtained the sovereignty of South Kosala.[71]

Tivaradeva was an ambitious monarch and extended his political power over Utkal. He was also the master of Utkalmandala. Tivaradeva was defeated by the Sailodbhava king Dharmajraja of Kongoda and was forced to retreat from Utkala.[72]

Harshagupta was the son and successor of Chandragupta. His queen was Vasata, the daughter of king Suryavarman, a king of Magadha. The son and successor of Harshagupta was Balarjuna. He was a very important ruler and are known to us from a number of copper plate and stone inscriptions. The Lodhia copper plate issued in his 57th regnal year indicate that the present Kalahandi region was a part of his extensive kingdom. This charter registered grant of the village Khadiapadraka for the God Isaneswara installed in that village and the endowment was made through the Brahmins of Vaidyapadraka. Both Khadirapadraka and Vaidyapadraka are identified with the modern villages Khariapadar and Bhejipadar in Kalahandi district.[73]

Mahabhavagupta Janmejaya I was the son and successor of Balarjuna, who was ousted from Sripur region of Kosala by the rising power of the Kalachuris. Janmejaya I sifted to the present Sambalpur-Bolangir region where he consolidated his political power. His epithet Trikalaingadhipati indicates that the Kalahandi region continued to be under his rule.

Mahabhavagupta Janmejaya I occupied Khinjalimandala comprising modern Bouth-Dasapalla region defeating the Bhanjas, but was not successful in gaining back the lost territory in Sripur region.[74]

The son and successor of Mahasivagupta was Yayati I, who continued the war with Kalachuri king Sankargana. In this conflict Kalachuri became victorious but he failed to recover the territory lost by his father.

His earlier capital was at Vinitapura. Vinitapura is identified with modern Binka on Mahanadi. Yayati I Mahasivagupta ruled upto his 15th regnal year from the capital town Vinitapura. After his 15th regnal year the capital of Somavamst shifted to Yayatinagara and this capital town continued to be the capital of Somavamsi till the end of Somavamsi rule.[75]

After Yayati I, his son Bhimaratha became king of Yayatinagara. During the reign of Bhimaratha, the Kalachuri king Lokshmanaraja invaded Kosala and obtained from the chief of Odradesa an effigy Kalinga serpent wraught in jewels and gold.[76]

Mahasivagupta Dharmaratha (circa 960 - 995 A.D) succeeded his father Bhimartha. He was known to be a warrior and a conqueror. His conquest of Kalinga, Kongoda, Andhra and Gouda have been referred to in the Banapur charter of Indraratha. He is known to us from his Khandapara copper plate, which decorates him with the conventional title of the Somavamsts. The Narasinghapur plate of Udyotakesari describes him as "the son of glory of the human race", the achiever of the desired object and the only friend of the sword, became the head Jewels of all the kings, when the hostile kings retreated to the extremity of the far-off country being chased by the soldiers marching on digvijaya. The Bramhesvara temple inscription describes him as second Parasurama (a great warrior who is said to have slayed the Ksatriyas). Though the praises are poetic exaggerations, yet at least it indicates that he was a warrior king.[77]

Dharmaratha died issueless in about 995 A.D. His brother Naghusa came on the throne of Kosala. None of his inscriptions so far have been discovered. Taking opportunity of a civil,

war between Naghusa and his step brother Indraratha (another son of Bhimaratha) the Kalachuris of Ratanpur under their king Kalingaraja attacked Kos'ala and conquered a part in the west of the Raipur Bilaspur region. Indraratha, who succeeded defeating and probably killing Naghusa became the ruler of Kosala in about 1000 A.D. This date is calculated from the date of his Banpur copper plate charter issued in regnal year 6. The Kanya Samkranti under reference falls on October 25th, 1006 A.D. This provides a clue for approximate determination of the time of the Somavamst king.[78]

Indraratha, who faced two armies in quick succession, found it difficult to sustain them and he was finally succumbed to them. Indraratha is said to have invited the Chola invasion because he gave shelter to Visnuvardhana of a vengi. In a civil war between the Chalukyan brothers, Visnuvardhan Vijayaditya and Rajaraja Narendera, Vijayaditya sought the help of the Chalukyas of Kalyani and the Somavamsts of Kosala, while Narendra sought the help of his maternal uncle Rajendra Chola. It seems that the interference of an Orissan ruler was intolerable to Rajendra Chola and he led an invasion of Kosala.[79]

Indraratha obtained the throne a civil war and lost it through a war. He is the only ruler who had not used the conventional sobriquet (Abhisekhanama) Mahasivagupta in his copper plate charter. He occupies a glorious place in the field of temple architecture. The brick temple of Ranipur Jharial (in the close proximity of Khariar) which is locally called Indralat is assigned to him. His period was an eventful and troublesome one, which proved to be a turning point in the career of the Somavamsts[42]. At this juncture

the kingdom of Kosala was fortunate to have a strong man, who emerged out of oblivion, named Chandihara Yayati. He came to be known as Mahasivagupta Yayati II and ruled from circa 1024 to 1040 A.D. He was the grandson of Janmejaya and son of Vichitravira. Vichitravira lost his life in the civil war between Naghusa and Indraratha. Fighting against the later, yayati II had to face a number of foreign invasions of which the combined attack of the Kalachuri kings, Gangeyadeva of Tripuri and Kamalaraja of Tummana was significant. He is said to have made a truce with the Kalachuris to deal with other enemies.[80]

During his time the Somavamsts empire, which had become far flung, was divided into five divisions with Kos'ala as one of them. His son Abhimanyu was made the Governor of Kos'ala, which had Khariar in its jurisdiction. It has been suggested that yayati II had shifted the Somavamsi capital to coastal Orissa and thus, Kosala was reduced to the status of a secondary unit of the kingdom.[81]

The Gangas of Kalinganagara, who rose to prominence under Anantavarman Vajrahastadeva in 103 8 A.D. defeated Yayati II as a result of which Trikalingadhipati title was lost to the Somavamsts remain satisfied with Utkala and Kosala. This is evident from the first copper plate grant issued in the 3rd regnal year of Yayati II, in which he uses the title Trikalingadhipati but drops it in his subsequent charters. The title was not used by his successors also. In fact, his reign marks the zeinth as well as the beginning of the end of his dynasty.82

Udyotakesari Mahabhavagupta (circa 1040-1065 A.D) became the ruler of the SomavamsTs after his father Yayati II. His

Narasinghpur charter (regnal year) reveals that he was ruling over Kos'ala, Utkala and Odra. Kontalanda village in Samsarva khanda, which was situated in Airavatamandala of Odradesa was donated. This village is identified with modern Kantilo of Nayagarh district. He appointed his son Kumara Somesvara as the Governor of Kos'ala. From Somesvar's Sonepur charter it is revealed that Kos'ala was known as Paschima Lanka with Suvarnapur (present Sonepur) as its headquarters. He enjoyed sovereign power and entitled himself with title Paramabhattaraka, Paramesvara etc.[83]

So Udyotakesari had formed a separate administrative division named Bamanda Mandala and appointed a military Governor (Ranaka) named Sripunja who was in direct control of the king. His Kudopali copper plate charter was issued from Bamanda. Ratnaraja I, who succeeded his father Karaalafaja in circa 1045 A.D was the contemporary Kalachuri ruler.[84]

Mahasivagupta Janamejaya II (circa 1065-1080 A.D) the son and successor of Udyotakesari has been introduced as a powerful king. He is revered by many feudatories in his Ratnagiri charter.[85] The charter reveals that he fought with a Naga king, who has been identified with the Chindaka Naga king Somesvara I of Chakrakota mandala, Somesvars Kuruspal inscription credits him with many military activities and seizure of six lakh and ninty six villages of Kosala. He sent his Telgu Choda general Yasorajadeva against Kosala in 1069 A.D. Yaosrajadeva expelled the Somavamsf Governor from Suvarnapura and himself became the king. Thus, the eastern part of Kos'ala was lost to the Nagas. The Chakrakota empire extended as far as present Kalahandi district.

Those invasions must have weakened the Somavamsis considerably. Janmejaya II probably did not live long after those invasions.[86] It is learnt that prince Dharmaratha, the eldest son of Yanmejaya II was the Governor of Paschima Kalinga which is identifiable with Purava Kosala. It becomes clear that he was killed during Yasorajas invasion as stated above. After him his second son Mahabhavagupta Puranjaya ascended the Somavamsis throne in 1080 A.D. He is praised in Ratnagiri inscription in high sounding words that "even the kings of Gauda, Dahala, Kalinga and Vanga were afraid of his prowess". It was a critical time for the Somavamsis with external danger from all directions that must have drained the declining resources of the Somavamsis. The Daksina Kosala was lost completely to the Kalachuris. The Somavamsis remained confined to Utkala (coastal district of Orissa) that brought about the end of the Somavamsi rule in Orissa.[87]

After Puranjaya, his younger brother Mahasivagupta Karnadeva was the ruler of Somavamsf king. He issued the Ratnagiri charter from yayatinagara on the 12th day of the bright fortnight of the month of Asvina in his 6th regnal year. He was a devout worshipper of the god Mahesvara. According to some scholars, Karnadeva was the last Somavamsi king.[88] Kosala in 1069 A.D. Yaosrajadeva expelled the Somavamsi Governor from Suvarnapura and himself became the king. Thus, the eastern part of Kosala was lost to the Nagas. The Chakrakota empire extended as far as present Kalahandi district.[89]

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CHAPTER - II

ANTIQUITY OF NAGAS IN INDIAN CONTEXT

CHAPTER - II

ANTIQUITIES OF NAGAS IN INDIAN CONTEXT

The Nagas are mentioned on the Puranas as a race of serpants who were inhabiting the Patalaloka or the nether region. We find description on he origin of the Nagas in the Mahabharata and also in the Varaha Purana, according to which Risi Kasyapa begot the seven great serpents Vasuki, Taksaka, Karkotaka, Padma, Mahapadma, Sankhapala and Kulika by Daksayani, the daughter of Daksya. The Mayasilpa gives the detailed descriptions of these seven great Nagas. The colour of Vasuki is pearl white, that of Taksaka glistering red and he must have on his hood the mark of Svastika. The colour of Karkotaka is black and on his hood and there should be three white stripes, Padma is of the rosy hew of the lotus flower, with a white streak and adorned with Coral ornaments. The colour of Mahapadma is white with the mark of Trisula on his head, whereas the Sankahpala, is yellow with a white streak on his hood; the colour of Kulika is also red and his hood bears the mark of the crescent moon. All these seven servants should have two tongues and two arms and a hood with seven heads held over their human heads bearing all those gems. They must all be clad in one or three coats and carry in their, hands an Akasamala and a Kamandalu.[1]

The Mahabharata story mentions these Nagas as the sons of Kadru and Kasyapa.[2]

During the historic period, many parts of India were predominantly inhabited by a race of men, who were known by the

name of the Nagas and they are said to have formed the majority of persons who joined the newly started Buddhist religion.[3]

In the Atharvaveda, Tirasciraji, Pradaku Suaja, Kalmasagrivo and Svitro Nagas are mentioned as guardians of the Southern, Western, Eastern and Upper quarter respectively.[4]

The epic Naga Taksaka has been described as a descendent of Visala (Taksako Visaleya) in one of the passages of Atharva Veda.[5] The names of snake gods like Tirascija, Asita Svaja, Bhabru, Prdaku, Kankaparvam, Kairata, Prsna, Upatraya, Taimata, Apodaka and Svitra are found in the Atharva Veda in different context.[6] They are associated in some passages of Atharva Veda with the Gandharvas, Apsaras, Punyajanas (Yaksas) and the Manes.[7] Dhrtarastra has been mentioned as a Nagaraja in Later Brahmanical and Buddhist texts. According to Mahabharata passage, he is the best of Nagas.[8] Although the names of Nagas found in the Atharvaveda are not in common in the Epic and Puranic texts, in the name of of Babrubahana, the son of Arjuna and Naga Princess of Chitrangada, we may find the survival of the vedic Babhru. The Great Epic Mahabharat also mentions one Mahimat, a Naga, and the name perhaps contains an allusion to the common belief persistent through the ages that the serpants bear jewels on their heads.[10] This belief is very old, as Varahamihira says, the snakes of the Lineage of Taksaka and Vasuki, and the snakes roaming at hill (Kamagah) have bright blue tinged pearls in their heads."[11]

In the Amsumadbhedagama, the iconography of Nagadeva (the Chief of the Nagas) has been described as an image having three eyes, four hands, a beautiful countenance and of red colour. Above

the head of the image there should be a five hooded snake (Cobra) canopy. The image of Nagadeva should be bedecked with a Karnada Mukuta on its head and all other ornaments and should be in the standing posture on a Padmapitha. The two fronts of Nagadeva should be in the Varadaand Abhayamudras, while both the back hands should hold a Sarpa (Snake) in each.[12]

The Silparatha, a 17th Century text gives the iconography of the Nagas as half-human and half-serpentine in shape, the lower part of the body below waist portion being that of Snake. The Serpent hood, numbering one, three, five, seven or nine should be forming a canopy on their heads. They should have spilt tongues like those of the snakes and should carry a shield and a sword respectively in their hands.[13] The Matsya Purana[14] also mentions of Naga figures with exactly similar attributes, but does not state about the number of snake-hoods over their heads. Although Nagas in the theriomorphic (Reptile) form are found depicted in the sculptural art of the Indus valley civilization,[15] but in both the theriomophic and anthropomorphic (half-human and half serpent) forms can be traced in the sculptural art form around 6th century B.C. i.e. the time of Buddha.[16] A candidate for admission to the Buddhist order was often asked whether he was a Naga or not.[17] The names of Naga Kings like Virupakkha and Erapatha (Elapatra) frequently occur in Buddhist literature.[18] The Buddhiest texts frequently refer also to various Naga Chiefs like Mula (i) Iinda, Kaliya, Apalala and others who came to pay respect to the Buddha on different occasions. There are many early beliefs hailing from different part o India where these themes are illustrated.19 Passage in the Cullavaga mentions of Serpent Kings of Four tribes (Ahiraja-Kulani). They are Virupakkha, Erapatha,

Chabyaputta and Kanhagotamaka.[20] Turkisthan is said to be the home of Nagas in ancient days. The Nagas or the Serpent Kings had several branches. These Nagas were Taksaka, the Ahi, the Basuki, the Seshanaga. From Kashmir they spread right upon Assam along the Himalayas. The Puranas and the Greek Geographers mentioned the name of the places of Nagas. These places and names are identified by Nandlal Dey. The mythological founder of the Naga dynasty was Phanimakta Rai. He ruled at Chhotnagpur till 162 A.D.[21]

It is fanciful to study the map of Gondawana that juxtaposes the two Nagpurs the greater one or Nagpur proper and chhota Nagpur, the lesser one. The nomenclature of the place so called, is taken as the representative name in this part of Gondowana country as though in their original meaning. They were simply cities of the 'Nag' or snake. They were the principal provinces of Gondwana which were carved out in the map to signify their joint relation to the mysterious serpent-gods and serpent races of Indian mythology. It is further enhanced by the fact that the Rajas of ChhotoNagpur claim to be Nagavamsis or serpent-descended.[22]

Although it is not possible to trace so direct an analogy between the name of the country and of its princes in the greater Nagpur province, because of the paucity of records or ignorance of its earlier history, but all around it, there are indications of Nagabansi families. The Rajas of Garha Mandla have their origin to a serpent ancestor, so also the Chief of Khairagarh in Chhatisgarh , the Gond line of Deogarh and the Raja of Bastar and the Rajas of Karond. The Rajas of Karond, the present Kalahandi district of Orissa held the most important group of chief ship which

under the name of the Garhjat, occupy a vast extent of wild territory to the extreme south-west of Nagpur, bordering upon the tributary Mahals of Cuttack, are Nagavamsis. Their inscriptions are dated somvat 1130, equivalent to AD 1073. They claim to descend from Kasyap Gotra.[23]

The Nagabansi families claim to be of Kasyapa Gotra, Kasyapa is the mythical progenitor of the sun. He is the divine sage. Father of the serpent race was born by one of his wives, Kadru'.[24]

Two different sources of origin have been simultaneously claimed by the same family in days when a serpent ancestry was more fashionable than it is now. It is proved by the ruins of temples which are attributed to a devout Rani of the Nagabansi tribe in a small feudatory State held by the Maharaja of Patna, the Chief of the Garhjat confederacy. There is another relic of serpent-connection left in the temple of Buram Deva in Chhatisgarh which is evidently a very early origin. It contains no image but of a cobra and two inscriptions are lying it, one containing a list of twenty two kings who trace their descent to the union of a snake god with the daughter of a holy man who lived south of the Narbada, and the other relating to the Haihaya king who opposed the construction of the temple which was dedicated to Mahadeo. The inscriptions are found in the temples are taken in connection with the snake image may probably imply the Haihaya king of time who was a snake worshipper.[25]

The serpent races of the Gond princes of Mandla Nagpur and the Munda or Kol Raja of Chhota Nagpur claim their descent from the Gods of their people. [26]

But today the existing Nagbansi families of Chhta Nagpur either have become or aspire to be Rajputs. The Rajas though their family traditions show them to be aboriginal Mundas, for their long union with Rajput families they called themselves to be Rajputs. The Nagavansi name which was once borne with pride as a mark of Naga or serpent origin which remains after the importance of the stock from which it was derived has vanished. It has lost its specific meaning and the aboriginal princes by whom it was formerly prized, now they make an attempt to gloss it over by confounding it among the tribal designations of the Rajputs. This change of feeling seems to have occurred early in the Christianera.[27]

It is not only curious to note the time at which fashion changed and Rajput origin began to be an object of preference to Nagavamsi descent, but also as showing how distinct a line of demarcation then existed between the Nagavansi and Rajput stocks, which it has since been attempted to confound.[28]

The Nagavansi phase of the great aboriginal families was ending and their transmigration into Rajputs was commencing between the fourth and seventh century and that the transition had been completely effected by the eleventh century. The nine Naga Rajas known by their coins and by the puranic lists are placed by General Cunningham at Narwar, in the Vindhya mountains. They are assigned by him to the period of the first and second centuries of the Christian era.[29]

The Naga name assumed by the aboriginal princes of Gondwana was not connected with the national faith or traditions of the aboriginal people, but was an exotic graft, abandoned when the stock

from which it was derived dropped into obscurity and now dominant races rose up.[30]

Whether the Nagas of Hindu legends were scythian Buddhists, as is supposed by Sir H. Elliot or not, it seems probable that they were a race apart in the earlier centuries of the Christian era. Thus they lived in and around central India. They are a small but powerful foreign element, distinguished by their reverence. The Naga ruling families ruled independently or allied itself to ruling races such as the Yavanas of Vakataka or imposed its name and faith on the aboriginal princes, who now for similar seasons effect Hindu-Rajput origin.[31]

If the Naga races whose name was assumed by the aboriginal princes who were of scythian origin, they may have been regarded like sakas and Yavanas.[32]

The Gands have a curious legend regarding the origin of one of their historical subdivisions. They say that long after the Gond race had been created, but many generations previous to the Rajput transformation of the Garha Mandala dynasty in AD 358, a brother of the Kshatriya ruler of Delhi, while visiting the Mahadeo hills in Hoshangabad formed a connection with the daughter of the Serpent-God of the place and that as a punishment their issue was excluded from ranking among Kshatriya and was condemned to wonder about the earth as part of Gond tribe.[33]

The absorption of the central Indian Nagas, admitting them to have been a separate people, seems to be at least possible by the existence to this day of the Nagabansi chiefs.[34]

Their chiefs may perhaps still be represented by such families as the Nagabansi line of Karond. This Naga family by its free intermarriages with good Rajput families claims to be Rajput or Kshatriya.[35]

The geneology of the Naga dynasty of Kalahandi describes that Brahma was born from the navel of Vishnu. Brahma had many sons and Marichi was one of them. Further the divine sage. Kasyapa was born from Marichi, Kasvapa had married thirteen wives and Kadru was one of them. The Naga race was born from Kasyapa by his wife Kadru. Among the Naga sons, the most famous were Kulika, Maha-Padma, sankha.Pundarika and Chaya.[36]

Mahabharat relates that towards the end of Dvapara Yuga and the beginning of Kali Age, the Pandu king Parikshita met his death by the bite of snake Takshika to propitiate the malediction of a Brahmana. After the death of king Parikshita, his son Janmejaya became the king.[37]

According to puranic evidence Janmejaya performed the serpent sacrifice to avenge the death of his father. A large number of Naga snakes were sacrificed in that Yajna and many more fled away to different directions to escape death.[38]

Purana relates that Takshaka Naga fledaway to heaven and Pundarika Naga came to the country called Kashi and took shelter in the house of a Brahman named Biswanath Bhatta in disguise of a small Bramhan boy in the name of Ananta Bhatta. As Biswanath Bhatta had no son, he brought up Ananta

Bhatta as his own son and provided him all the fostering care for his education and he also celebrated his thread ceremony. Ananta Bhatta excelled in Veda and Vedanta within a very short span of time and became the wisest man in kashi. Biswanath Bhatta had a friend in kashi named Rama. Rama was very much inclined in Ananta Bhatta for his wisdon and knowledge in Veda and Vedanta. He gave his beautiful daughter named, Ghrutachiki in marriage to Ananta Bhatta.[39]

According to tradition the marriage of Ananta Bhatta and Ghrutachiki took place in or about 3165 Kaliyuga during the reign of Vikramaditya. Then Ghrutachiki became pregnant. One day she was frightened to see some peculiarity in her husband. He had developed a strange and abnormal odd feature^havin g a forked forgue of a snake protruding from the mouth and breath like fire from burning furnace, while in sleep. When her husband woke up from his sleep , she was very much anxious to know about such occurrence in her husband and asked him to disclose the truth to allay her anxiety otherwise she would commit suicide. Her husband , Ananta Bhatta was put in dilemma . He did not like to go back to his past life and at the same time he was not in favour of displeasing his wife. However he concealed the fact and proposed a visit to Purusottam Kshetra or Puri and made promise to his wife to disclose every thing about him. Thus she was rest satisfied.[40]

In course of time Ananta Bhatta and Ghruta Chiki went on Pilgrimage to Puri. But Ghrutachiki had completely forgotten to raise the question of a strange and abnormal odd

feature of her husband, Ananta Bhatta. However, while they were returning from Puri, on the way she gave birth to a beautiful male child near a village called Swatiamba and remembered the previous question and requested her husband to clear her doubt . Than he was compelled to tell about his past life and turned into a large snake and glided into the water of a lake nearby. His wife, Ghrutachiki mourned bitterly and became sati. [41]

Soon after the death of Ghutachiki her new born hungry child cried bitterly and Ananta Bhatta, who turned into a large snake and glided into the Krishna sukla lake came out from the lake water and went to the child and gave shelter under its hood.[42]

A Brahmana named Janardana of Sakalya Dvip was passing from Magadha towards Chhota Nagpur, keeping an image of sun God with him. On the way he became thirst and went to the lake for water. Thereafter, he resumed his journey. In the meanwhile, after covering a distance, he was surprised to see a new born child under the hood of a large snake. He was further astonished that the snake began to speak in human voice and gave his own identification that he was a serpent king, Pundarika Nag and the new born child was his son. He called upon the Bramhan to follow is advice and instruction. He informed the Bramhan that there was a king named Madara Munda in a small kingdom of Swatiamba nearby. He was the king of twelve villages. That king was largely dependent upon his capable younger brother, Hungara Munda in his administration. The snake, Pundarika Naga instructed the Brahmana to take the child to him

and convey his message to the king, Madara Munda and ask him to rear the child with pure cow milk. The child would become the king of that kingdom. Further he said that the image of the sun-God would be the household deity of the Naga king. The child would be named as Fani Mukuta Rai.[43]

The Brahmana followed the instruction of Pundarika Naga and took the child to the king, Madara Munda and revealed the fact before him. The king saw that the child had a strong feature of two tongue and a totem of serpent hood on his forehead. The king became glad and left the child under the care of his queen. The child was brought up with all fostering care and facilities for physical and mental education and became heir to the throne of Swatiamba. The king, Madara Munda united him with marriage with the daughter of a king named Sikharabhuma. When he grew up to youth, he became the king of Swatiamba after Madara Munda. He conquered Chhota Nagpur and changed his capital from Swatiamba to Chhota Nagpur. He was known as Fani Mukuta Rai and was succeeded by his son, Mukuta Rai.[44]

As many as forty five Naga rulers ruled over Chhota Nagpur after Fani Mukuta Rai till Durjan Sal. Durjan Sal was endowed with the quality of a powerful military organiser. He was also a capable and ambitious ruler of Chhota Nagpur.[45]

The predecessors of Durjan Sal were highly submissive to the Mughol authority of Delhi. They had shown great loyalty to them by paying regular tribute. On contrary, Durjan Sal had developed different attitude. He was highly prejudiced by his hatred towards the Mughols. He was disloyal to

them. He did not pay any tribute to Mughol Badashah of Delhi and ruled over his kingdom independently.[46]

The activities of Durjan Sal towards the Mughols proved most fatal to his existence. The disloyalty and non-payment of tributes to the Mughol was considered as a challenge to their authority. The Badashah of Delhi wanted to punish Durjan Sal. He launched a military campaign and invaded his kingdom, Chhota Nagpur. Durjan Sah was defeated by Mughol Badshah and taken as captive to Delhi and was imprisoned for 12 years.[47]

While Durjan Sal was imprisoned at Delhi, his opponents, brothers and other relatives distributed his kingdom,Chhota Nagpur, among themselves. They enjoyed his riches and lived a happy life. The defeat of Durjan Sal opened the floodgates of Luxury and pleasure for them.[48]

During the imprisonment of Durjan Sal at Delhi, a rich man had come to the Mughol court and presented two pieces of diamond to the Mughol Badashah which arose the curiosity of Badashah to know about its purity. The experts failed to bring sufficient proof jn support of its purity.. Then the Badashah made a proclamation that he would reward any person who could give the real experiment of the diamond. [49]

Durjan Sal was a great Naga King of Chhota Nagpur. He had fabulous wealth and property. His treasury was full of precious jewels, gold, silvers, and precious stones like rubies, diamonds, emeralds and pearls. Thus he had a keen knowledge

and art to know how to test the purity of diamond. When the Badashah came to know about him, he was immediately summoned to the Mughol court. Durjan Sal made various experiments of the diamond before the Badashah and ascertained its purity and surpassed his knowledge over all the diamond experts of the Mughol court.[50]

The Badshah was very much pleased on Durjan Sal for his knowledge and wisdom which he acquired to know the purity of diamond and released him from jail and gave him rich presents. He also released the neighbouring kings of ChhotaNagur who were arrested on the similar ground, on default of payment tributes to Badashah, along with him, on the request of Durjan Sal.[51]

When Durjan Sal after a long stay of 12 years at Delhi returned to his kingdom he was not accepted by hi brothers as king of Chhota Nagpur. They refused to hand over him his territories and drove out him from Chhota Nagar. He was highly disappointed on the dealings of his brothers and made an appeal to the neighbouring kings of Chhota Nagpur to whom he had rendered a great service at Delhi. He made an alliance with them and made a joint venture to regain his kingdom. He fought against his brothers and came out victorious in acquiring back his kingdom. His envious brothers after being very badly beaten and defeated in the battle with DurjanSal, fled away from Chhota Nagar and took shelter in far remote places. [52]

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CHAPTER – III

ORIGIN OF NAGAS OF KALAHANDI

CHAPTER – 3

ORIGININS OF NAGAS OF KALAHANDI

One of the younger brothers of the ruling Naga family of Chhota Nagpur named Raghunath Sai after being defeated in the hands of Durjan Sal fled away to Kalahandi and took shelter under Ganga King, Jagannath singh.[1]

Jagannath Singh was wise and intelligent King of Kalahandi. He was a scholar in different branches of knowledge. He was also deeply religious. He had given shelter to Raghunath Sai in his court..[2]

Raghunath Sai, was an energetic and ambitious young man. He was an educated and cultured Prince of Chhota Nagpur. He exhibited his vigour, courage and capacity in Kalahandi in different fields as an able Prince who could shoulder the responsibility as a capable ruler of a Kingdom.[3]

Jagannath was very much pleased on charming personality, princely qualities, capacity and courage of Raghunath Sai. He had a most accomplished and beautiful daughter named Surekha Devi. He gave his daughter in marriage to Raghunath Sai with a Right of Succession to the Gadi.[4]

Tradition relates that Jagannath Singh divided his Kingdom, Kalahandi into some divisions and distributed them among the Gonda Chiefs called Umras. He was ruling over Kalahandi with their assistance from his headquarters. Junagarh which was his

capital where there was a fort. He had no male heir. He had only a daughter who was given in marriage to Raghunath Sai. Thus, he desired to give the right of succession to the thrown of Kalahandi to Raghunath Sai, his son-in-law after him. He summoned a meeting of the Umras at Bundesir to seek their opinion in this regards. They all agreed with him and give their consent in favour of his proposal.[5]

Raghunath Sai was a precocious young man. He was highly ambitious. He wanted to become the King of Kalahandi as early as possible by removing his father-in-law, Jagannath Singh from power. He made a conspiracy with the tribal Chieftain, the Umras. He made it clear to them that the King Jagannath Singh had grown old and was no more capable to retain, the power of a King. He gave them heavy bribes and won their favour and with their help seized the power of a king and removed him from the Gadi of Kalahandi.[6]

Some scholars view that sixteen Naga Kings ruled over Chhota Nagpur. During the reign of Gajanana Rai, a battle was fought between his son and Surguja family. The result of the battle was not known. But it is said that, Raghunath Sai, one of the borthers of the ruling king of Chhota Nagpur migrated to Kalahandi and after his Gangavamsi ruler of Kalahandi, Jagannath Deo become the king of Kalahandi.[7]

The tradition records preserved in the Durbar of Kalahandi assert that the Nagas, who succeeded the Gangas in Kalahandi, hailed from Chhota Nagpur. It is said that the last ruler of Kalahandi. They were the descendents of Legendry hero Phanimukta Rai who was a son of Snake God Pudarika. Named Jagannath Deo had no male issue. His only daughter Surekha was given in marriage

to Raghunath Sai, a prince of the Naga House of the Chhota Nagpur. After some days of the marriage Raja Jagannath Deo went on pilgrimate to Northern India with his Rani. On his return, the King was not allowed to enter his Kingdom, and was driven out by Raghunath Sai, who usurped the throne in 1005 A.D. and started the rule of his Naga dynasty in Kalahandi. He ruled for 35 years from 1005 to 104 A.D.[8]

Our traditional records relate that Ganga King, Sri Jagannath Deo of Kalahandi brought Naga Prince, Raghunath Sai from Sataranjigarh to Kalahandi and gave his daughter princess Surekha in marriage to him. Jagannath Deo made a grant of Rani Pensurgarh of Kalahandi region as dowry to Raghunath Sai for his maintenance.[9]

Raghunath Sai became the King of Kalahandi by the grace of Sri Bhubaneswari Devi, a deity of Kalahandi and ruled for long period.[10]

Raghunath Sai ruled Kalahandi for 35 years peacefully like Pandu King Judhisthir giving justice to his people. People were living happily during his reign and there was no complaint from any quarter.[11]

Raghunath Sai the first Naga ruler of Kalahandi had five sons. They were Pratap Narayan Deb, Kirti Singh, Hari Singh, Ram Chandra Singh and Dhananjaya Singh.[12]

Turkistan is said to be the home of Nagas in ancient days. The Nagas or the Serpan Kings had several branches. Those Nagas were Takshaka, the Ahi, the Basuki, the Sheshanagas. The

mythological founder of the Naga dynasty was Phanimukta Rai. He ruled at Chhot Nagpur till 162 AD.[13]

According to Dr. S.C. Panda, Raghunath Sai was one of the brothers of Gajananda Rai. Gajananda was the Naga Ruler of Chhot Nagpur in Bihar. His brother Raghunath Sai became the King of Kalahandi in Sambat 1063 or A.D. after his marriage with the princess and heiress of Kalahandi during the time of the last Gangavamsi ruler Jagannath Deo.[14]

The Naga Ruler of Chhot Nagpur trace their origin from the mythical serpant Pundarika. According to puranic evidence, Janmejaya performed the serpent sacrifice to avenge the death of his father. The great serpant Pundarika took refuge to the city of Banaras in a Brahmin family in the guise of a Brahmin boy.[15]

He attained proficiency in different sastra and united in marriage with the daughter of the Brahmin.

According to tradition this marriage took place in or about 3165 Kaliyuga, reign of Vikramaditya. After sometime his wife conceived. She was surprised to see peculiarity in her husband. He had a strange and abnormal feature, having a forked tongue of snake protruding from mouth and breathed like fire from burning furnace. She was very much annoyed and wanted to know about the peculiarities. But her husband avoided to disclose the real story and proposed to visit to Purusottam Kshetra or Puri and he promised to disclose the real story about him. She went on pilgrimage to Puri. She ha completely forgotten to raise the question, while they were returning from Puri on the way she gave birth to a beautiful male

child near village "Pratisvati" and remembered the previous question and requested her husband to clear her doubt. Then he was forced to tell his own story immediately turned into a large snake and glided into a lake near by. His wife mourned bitterly and committed suicide.[16]

A Brahman named Janardan of Sakadvip was passing from Magadhan towards Chhotnagpur. On his way he got a ideal Sub, but he could not able to lift it. Then, while after covering a distance from the place of incident, he was surprised to see a new born child under hood of a large snake in the place called – Sutiamba near a tank Andheriujori. He was further astonished that the snake began to speak in human voice and gave his own identification that he was a Serpent KKing Pandarika Naga and the new-born child was his son. He called upon the Brahmana to follow his advice and instruction. He informed the Brahmana that there was a king named Madanamunda in a small kingdom Sutiamba nearby. That King was largely depended upon his brother Hungaramuda in his administration. The snake Pandarika instructed the Brahmana to take the child to the King Madanamunda and ask him to rear the child with pure cow milk. The child would become the king of that kingdom. Further, he said that the image of the Sun god would be household deity of the Naga.[17]

The Brahmana followed the instruction of Pundarika Naga and took the child to the King Madanamunda and revealed the fact. The king saw that the child had a strong feature of two tongue and totem of serpent hood on his forehead. The king became glad and left him under the care of his queen. The child was brought up with all

fostering care and facilities for physical and mental education and became heir to the throne of Sutiamba. The King Madanmunda united him with marriage with daughter of King named Sikharabhuma, when he grew upto youth. He became the king of Sutiamba after Madanamunda and changed his capital from Sutiamba to Chhotnagpur. He was known as Phanimakta Rai and he was succeeded by his son Mukta Rai.[18]

Historical facts reveal that the Nagas of Kalahandi might have been related to Chindaka Nagas of Chakrakote mandala rather than to the Nagavamsis of Chhotanagpur. The Chakrakota Mandala comprised Bastar region which is located close to the state of Kalahandi. It is significant to the tutelary of deity of both the Naga families of Kalahandi and Bastar. Someswardeva was the most outstanding ruler of Chindaka Naga dynasty who is described in his inscription as the worshipper of heavenly and holy lotus feet of the blessed Manikya Devi.[19]

The proximity of Kalahandi and Bastar, the synchronism of the rise of the Nagas in Kalahandi region and decline of the Chindaka Nagas in Bastar region and the religion and the religious faith of both the families give a clear testimony that the Nagas of Kalahandi were probably the descendents of the Chindaka Nagas of Bastar.[20]

Maharaja Jagadekabhusana was one of the King's of the Chindaka Naga family of Bastar. He was the worshipper of goddess Manikya Devi whih is known from Jatanpal inscription dated 1218 A.D. Dantewara inscription of 1224 A.D. and Balramgarh inscription.[21]

Sixteen Naga Kings rules in Chhot Nagpur. During the rule of Gajanan Rai, a battle was fought between his son and Surguja family. The result of the battle was not known. But it is said that Raghunath Sai, one of the brothers of the ruling King of Chhot Nagpur migrated to Kalahandi and after his marriage with Surekha Devi, the daughter of Gangabansi ruler of Kalahandi, Jagannath Deo, became the King of Kalahandi. He belonged to the Munda tribe of Chhot Nagpur region. They claimed their origin from Nagavamsa. There are large numbers of Kharias and Mundas found in Chhot Nagpur region. The Nagavansi rulers of Kalahandi are the aboriginal Mundas.[22]

After Raghunath Sai, thirty chiefs rules over Kalahandi State. The activities of the earlier chiefs are not properly known. The history of the dynasty becomes clear during the time of Maratha and British rule, from their records. The Nagavamsi Ruler Maharaja Raghukeshari Deo, the 29th ruler of Kalahandi gave detailed accounts of the history of his dynasty to the Political Agent of Chhatisgarh feudatories at Raipur on 29th September 1896.[23]

The Chindaka Naga of Chakrakoa Mandala became powerful and played a significant role in the history of the South Kosala during Circa. 11th Century A.D.[24]

Chakrakota was located between Vengi and Kosala and comprised parts of the present district of Bastar in Madhya Pradesh and Koraput in Orissa. A large number of inscriptions belonging to the ruling family of the Chindaka Nagas have been discovered in Bastar and Koraput region. In their records, the Naga rulers describe themselves as the lord of Bhogabati, the best of the cities of the Mythical capital of the Nagas in the sub-terranean world. (Rasatala).[25]

The Chindaka Nagas belonged to Kasyapa gotra and their tutelary goddess was Manikya Devi or Manikeswari. They had originally for their crest the figure of the tigress with a cub but the figure of the snake decorated their banner and subsequently that became for them the royal insignia.[26]

The aforesaid description of Chindaka Nagas suggests that they belonged to the same stock as the Sindas of Bugalkot and Yellburga in the Bijapur district and of Hallavur and Belagutt of Mysore region. In the middle of the 8th century, the Kannada speaking territory was known as Sindavadi the Land of the Sindas.[27]

According to the traditional legend, the eponymous progenitor of these people was a long armd person Sinda, who was the human son of a Serpant King Dharanendra, born at Ahichhatra Sindu and was reared up by a tiger.[28]

There was another Legend which states that Sinda, the mythical founder of this dynasty was born as a result of the union of Lord Siva and with the river goddess and he was brought up by the serpent king tigers milk. The Sindas, like the Chindakas, claimed Naga lineage, carried Nagadhvaja or Phani-Pataka, used Vyagralannchhara (tiger crest) and enjoyed the hereditary title "Lord of Bhogabati the best of the cities". A Naga King named Nripati Bhusana was ruling over this territory in 1023 A.D. as known from the fragmentary Errakote inscription. The family to which Nripati Bhusana belonged was called Chindaka Nagas appear to have come to the Indravati valley with Rajendra Chola who occupied Chakrakota in 1022 A.D. and the rule of the that territory by Nrupati Bhusana as a result of the Chola invasion.[29]

Another important reference of the Nagas of Chakrakota is found in the historical Kavya 'Navasahasanka Charita' written by Padmagupta allias Parimala. The court poet of Sindharaja Navasasanka of Malva who flourished about 1000 A.D. The Kavya narrates how a king of the Naga dynasty sought help from Sind Sindhuraja, the Paramara King of Malva against a neighbouring demon king Vajarankusa. [30]

Sindhuraj along with the Vidyadharas reached the country of demons and killed the demon king in battle. Thereafter, the grateful Naga gave his daughter, Sasiprava in marriage to Sindhuraja. Scholars like Mirashi and D.C. Ganguly believe that the outline of the story narrated in the Kavya is based on historical facts.[31]

The Chindaka Nagas of Chakrakota (Modern Bastar in Madhya Pradesh) appear to have flourished during the time of the later Somavamsis. The Errakote inscription dated in the Saka year 945 to the Naga King Nripati Bhusan who is taken to be the earliest king of Chindaka Naga dynasty in Chakrakota comprising the Indravati valley from Kalahandi district to Bastar district. [32]

According to Dr. Sircar, "this date seems to suggest that the Chindakar entered Baster in the terrain of the army of the Chola King Rajendra-I, which is known to have invadd the said area some time before 1023 A.D. [33]

The next King of this dynasty known to us was Jagadeka Bhusan alias Dhravarsha referred to in the Barser inscriptionof 1060 A.D. During the Military Campaign of their King Vikramaditya VI, the

Telugu Chodas accompanied him and entered into Bastar- Koraput region about the middle of the 11th Century A.D. They settled down in that region and became the feudatories of the Chandaka Nagas. The Telugu Choda Chief Chandraditya Maharaja who was a Mahamadaleswar and the Lord of Ammagama which is identified with modern Ammugaon in Koraput district. He was a feudatory of the Chindaka Naga King Jagadeka Bhusan.[34]

The Bhanjas of Khinjali comprising parts of modern Ganjam and Boudh-Kandhamals districts were in conflict with the Chindaka Nagas of Chakrakota. The Bhanja King Yasobhanja defeated and very likely killed Jagadeka Bhusan in 1060 AD. In this Antarigama plates Yasobhanja assumes the proud title of Jadadekamalla Vijayai.[35]

After the death of Jagadeka Bhusan the Chindaka Naga hrone was usurped by Madhurantaka, a close relative of the deceased King. The fragmentary Kuruspat inscription dated in 1097 A.D. reveals that Somesvara killed Madhurantaka and acquired the sovereignty of Chakrakota through the grace of the goddess Vindhavasini.[36]

The second name "Jagadeka Bhusan" of King Dharvarsa and the name of his son Someswara suggest that these kings were under the influence of the Chalukyas of Kalyani for sometime. Madhurantaka, on the otherhand, was probably supported by the Cholas. In the third quarter of the 11th Century, South East India witnessed a bitter struggle for supremacy between the Cholas of Vengi and the Chalukyas of Kalyani. Madhurantaka was subsequently defeated and killed in the battle some time after 1056 A.D. and

Someswara acquired sovereignty over Chakrakota Mandala. Both Someswara and the Chola King of Vengi Kuloottumgai claimed victory over each other in their respective records. A Chola inscription dated in 1074 A.D. refers to the victory of Kulottunga over Sakkara Kottam)Chakrakotta). ON the other hand, someswara in his Kuruspal inscription states that he defeated Virachod and burnt the city of Vengi like the great Arjuna who fires Khandava forest.[37]

The most significant event of the reign of Somesvara was his invasion of South Kosala. The Kuruspal inscription reveals that Somesvara not only subjugated Bhadra-Pattna and Vajra (Modern Wairagarh) but also occupid six lakhs and ninety six villages of Kosala. According to Padma Purana the conventional number of gramas in Kosala was ten Lakhs. It indicates that Somesvara possessed a part and probably a large part of Kosala.

The Ratnagiri plates of Karnadeva indicate that Janmejay had to fight with the Naga King who has been identified with Somesvaradeva. As a result of this fight Somesvaradeva conquered the Suvasnapura region from the Somavamsis in 1075 A.D.[38]

Yosoraja I, the Telugu Choda Chief Lieutenant of the Chindaka Naga King Jagadeka Bhusana conquered Kosala in 1070 A.D. and founded the rule of a new dynasty in Kosala territory probably Yosoraja ruled as a Governor of the Chindakanage over Lord. Somesvara Deva also fought with the Somavamsis of Utkala and Kosala had attempted to occupy Kosala portion of the Somvamsi Kingdom.

Somesvara deva cultivated friendly relation with

Chodaganga deva when the great Ganga Monarch conqueror of Utkala after defeating the last Somavamsi King Karndeva 1110 A.D. But this friendship led him tobe an inverterate enemy of the Kalchuris of Ratanpur and Dahala. They were a rival poer of the Gangas. The Kalachuri King Jajilla deva crushingly defeated the Chindaka Naga Somesvara deva in 1114 A.D. The Kalchuri King also imprisoned Bhujavala of Suvarnapura. Bhujavala is identified with the Telgu Choda Chief Somesvara deva of Kosala. This defeat on the part of Naga King Somesvara deva in he hands of Jajalladeva led to his dynasty to Utter destruction.[39]

While the Chindaka Nagas were ruling over Chakrakota which comprised the southern part of Kalahandi in the Indravati Valley, the Northern part of Kalahandi was under the control of the Somavamsi. That part of the modern Kalahandi together with a portion of Koraput was then known as Trikalingh meaning Hilly Kalinga or Giri Kalinga. The Orissa State Museum Plates of Somavamsi King Yayati I reveals that predecessors of Janmejaya I deemed it a great pleasure to lend their help and support to the Nagas. In the Mahakosala Historical Society Plates, Mahabhavagupta ssumed the title of Trikalingadhipati for the first time in the history of the Somavamsis. From that time the Nagas ruled over Chakrakota as subordinate allay of the Somavamsis.[40]

In the second half of the 9th century A.D. the Nagas were invaded by the eastern Chalukya King Vijayaditya III who claimed to have burnt the city of Chakrakota and captured the elephants of the King of Kosala who was apparently the Somavamsi King Janmejya I(880-885 A.D.). [41]

The Somavamsi Monarchs from the time of Janmejaya I till the time of Karnadvadeva the ruler of the dynasty who was defeated by Chodaganga deva in 1110 A.D. All claimed themselves as Lords of Trikalinga country. The northern Kalahandi must have passed to the hands of Gangas after the victory of Chodagangadeva over Somavamsis. It may be said that Vajrahasta V, the grand father of Chodagangadeva claimed himself to be the Lord of Trikalinga. The occupation of Utkala and Trikalinga countries by Chodagangadeva and the victory of the Kalchuri King Jajjalladeva over the Chindaka Naga Somesvara and the Telegu Choda Bhujayala in 1114 A.D. Ushered an era of great conflict between the Gangas and the Kalchuris.[42]

The Ganga-Kalchuri was continued for about a cenntry and established their power over Kosala region, which comprised modern Sambalpur and Bolangir district. Kalahandi continued to be an integral part of Ganga empire.[43]

The Narla stone inscription reveals that the Kalahandi region known as Kamala Mandala and this region was under the rule of Ganga Governor. A king named Madana Mahadeva was ruling over Kamala Mandala in the Saka year, "Ramavanarudra" meaning 2411 i.e. 1153, equivalent to A.D. 1231. Madana Mahadeva was very probably semi-independent feudatory under the Gagas. The origin of this mandala is, however, difficult to be determined but there is reason to believe that this mandala was later on transformed as the feudatory state of Kalahandi under the Naga Chief. The name Kalahandi is quite possibly a variant of Kamalamandala and the territory is known by this name in the Dadhivamana temple

inscription of Junagarh dated in Yugabda 4819 i.e. 1718 A.D. IN the year 1231 A.D. when Anangavima Deva III was ruling over the Ganga empire.[44]

The Kalahandi Durbar records indicates that Ganga rule ended in 1005 A.D. The Gangas extended their suzerainty over Kalahandi, when Chodagangadeva defeated the last Somavamsi King Karnadeva and occupied Utkala and Trikalinga. So, it is difficult to assert when Ganga rule ended in this region.

The Khambeswari temple inscription at Sonepur reveals that the Ganga had suzerainty over Western Orissa during the regain period of Bhanudeva. He ruled from 1264 to 1279 in Kalahandi, the end of the Ganga rule was probably tentatively to be the middle of the 14th Century A.D.[45]

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CHAPTER – IV

DYNASTIC HISTORY OF NAGA KINGS

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DYNASTIC HISTORY OF NAGA KING

The ancient capital or Rajadhani of this principality was called Junabali, afterwards changed to Junagarh. Nothing is known worth recording about their fair reigns after Raghunath Sai.[1]

The early history of Kalahandi under Nagavamsi is wrapped in obscurity and is based on the Durbar records. The founder king Raghunath Sai had five sons. The eldest prince Pratap Narayan Deo succeeded his father and other priest. Kirti Singh, Hari Singh, Ramachandra Singh and Dhanjaya Singh were assigned the Zamindari of Narla, Thuamul, Dadpur and Karlapat respectively. Likewise Birabara Deo succeeded Raja Pratap Narayan and the second prince Viswanath got Madanpur Zamindari.[2]

Pratap Narayan Deo was a wise and capable ruler. He had possessed all the excellent qualities of a noble king like his great grandfather. He went on pilgrimage to Gaya thrice to take bath in the water of Gangas and to pay homage to his forefather. He was very kind and generate to his people. He made gift of villager to the Brahmin and ruled for 32 years till his death.[3]

Bir Deb became the king of Kalahandi after the death of his father. Pratap Narayan Deo in 1072 A.D. He ruled over Kalahandi like his father for 36 years from 1072 to 1108 and earned good reputation.[4]

Bir Deb was succeeded by his son Jugsni Deb in 1108 A.D. He ruled over Kalahandi peacefully like his father. He was a

capable ruler and people lived happily under his reign. There was neither external danger nor internal disturbance. He died after reigning for 34 years from 1108 to 1142 A.D.[5]

Udenarayan become king of Kalahandi after his father, Jugani Deb in 1142 A.D. He had two sons. His eldest son was Hari Chandra Deb and the youngest one was Dinabandhu Singh. During his reign, Hari Singh, the third son of Raghunath Sai, the first Naga king of Kalahandi who was appointed as Zamindar of Thuamul while Pratap Narayan Deo was ruling over Kalahandi, removed from power for his incapacity to manage the Zamindari Dinabandhu was appointed in his place.[6]

Udenarayan was a powerful king. He suppressed his enemies and reigned peacefully. He was deeply religious. He went on pilgrimage to different parts of India and donated lands to the Brahmins. He ruled peaceful for 3 years and died in 1173 A.D. He was succeeded by his son Hari Chandra Deo.[7]

Hari Chandra Deo was a noble king of Kalahandi. His fame was spread too far and wide. He was a religious king. He went on pilgrimage to Prayaga and gave gifts of 108 coins to the Brahmins. He also went to Srikshetra Puri, and paid homage to Lord Jagannath as distributed wealth and properties to Brahmins. He gave food and rich presents to 36 Niyagas. The people of Orissa could feel the pulse of glory and greatness. He was very kind and merciful to his people.[8]

Hari Chandra Deo was the sixth Naga king of Kalahandi. Although he was very kind and liberal to his people his reign was full of mishaps and disturbances. He struggled throughout his reign for

long twenty eight years to establish peace and tranquility in his kingdom, but miserably failed and at fast dies in agony in 1201 A.D. After the death of the king, the principality of Kalahandi was thrown into a state of anarchy.[9]

After the death of Hari Chandra Deb. His pregnant widow queen fled away to her father's house Gadapur, while staying at her father's house. She gave birth a son who was named as Rama Chandra Deb.[10]

There was lawlessness and disorder in Kalahandi in the absence of king and queen. The people were put too much trouble by constant petty wars and insecurity of their times and property. Thus the people went to Gadpur to bring back their Ranee to Kalahandi in order to restore peace and order.[11]

The king of Gadapur who was the father of the widow Ranee of Kalahandi declined to send his daughter and grandson Rama Chandra Deo who was a minor to such a principality where there was confusion, lawlessness and insecurity. But the Kondha made promise to give full protection to their Ranee and prince Rama Chandra Deo. At last prince Rama Chandra Deo thought that it would be better to reign over the kingdom, than to remain at his maternal grandfather's house. The king of Gadar was convinced and the queen and prince Rama Chandra Deo returned to their own territory Kalahandi.[12]

The people of Kalahandi came back to their own territory with their Ranee and the prince Rama Chandra Deo. Sarbanks was appointed as Dewan to assist the prince Rama Chandra Deo in his state affairs. Than Rama Chandra was crowned as king of Kalahandi

at Jugasai Patana by the Pat Majhi. This custom is still in vague from that time. Since then all the Rajas of Kalahandi are crowned at Jugasai Patna by the Patmajhi.[13]

It was a customary rule in Kalahandi for a new Raja to sit on the lap of Khond on the succession to Gadi and receive the oath of fealty from Khond Sardars while the Raja was sitting the Dewan ruled to tie for turban on this head. Until this is done the Khonda did not formally recognize his as Raja. This ceremony was to be performed at Jugasai Patana and was conducted by the eldest member of a single Khand family called patmajhi.[14]

Rama Chandra Deo established his reign, suppressed his enemies and quelled much of the disturbance and restored peace and order in Kalahandi. He encouraged the growth of agriculture.[15]

Tradition records that Hari Chandra Deo ruled for 28 years from 1173 to 1201 A.D. Kalahandi. He had two sons. The eldest son was Rama Chandra Deo became the king of Kalahandi after the death of his father and ruled from 1201 to 1234 A.D. The second song Jaya Singh was appointed Zamindar of Dadpur in place of Ram Chandra Singh. Ram Chandra Singh was the fourth son of Raghunath Sai, the first Naga King of Kalahandi. He was removed from his Zamindari for unknown reason.[16]

Ram Chandra Deo ruled over Kalahandi for long 33 years and died. He was succeeded by his son Gopinath Deo. He ruled over Kalahandi from 1234 to 1271.

Gopinath Deo was the 8th Naga King of Kalahandi. No record is available to reconstruct the history of this Naga King.[17]

Gopinath Deo had three sons, Balabhadra Deo, Sundar Singh and Binayak Singh. The eldest son became the king of Kalahandi after his father. The second son, Sundar Singh was appointed as Zamindar of Koksara and the third son Binayak Singh was allotted of grants for his maintenance.[18]

Gopinath Deo reigned for 37 years in Kalahandi and died in 1271 A.D.[19]

Gopinath Deo was succeeded by his son Balabhadra Deo. Balabhadra Deo followed the foot prints of his father and grandfather and reigned from 1271 to 1306 A.D. He went on pilgrimage to four religious centre of India twice during his reign. He stayed one year in Brindaban and distributed wealth and properties to the Brahmins. He ruled for 35 years.[20]

Balabhandra Deo had a song named Raghuraj Deo by his chief queen. He had also the sons from his concubines. The elder son Chakradhar Singh and the second son was Binayak King Raghuraj Deo became the king of Kalahandi after his father, Chakradhar Singh and Binayak Singh received grant of Dashpur for their maintenance. Raghuraj Deo ruled over Kalahandi from 1306 to 1337 A.D.[21]

Raghuraj Deo came to the gadi of Kalahandi after the death of his father Balabhadra Deo. During the reign of this king an adventure named Subhudi came to Kalahandi from Madras side with a member of retainers with him. He fought a battle with the king of Kalahandi and defeated him. The king fled away as Subhudi reigned from sometime in Kalahandi and built a garh at Junagarh and called after his name. The king Rathuraj Deo collected his men as organized

his army and again fought a battle with Subudhi. In the second battle, Subudhi was completed routed out and Nagavamsi reign was again established in Kalahandi. Raghuraj Deo reigned for 31 years and died.[22]

Raghuraj Deo ruled over Kalahandi for 31 years and died. He had a son named Raising Deo.[23]

Raising Deo became the king of Kalahandi after Raghuraj Deo in 1357 A.D. He was a warrior king. He killed a number of enemies in the battle field like a furious elephant killing animals in the forest. He was a removed hunter who killed as many as 117 tigers and large number of animals and rhinoceros. He ruled the estate like his for 29 years from 1337 to 1366 A.D.[24]

Raising Deo had two sons. His eldest son was Haria Deo and the second son was Padman Singh. This eldest son became the king of Kalahandi after him in 1366 A.D. as the second son was appointed as Zamindar of Karlapat in place of Dhananjaya Singh. Dhananjaya Singh was removed from office for unknown reasons in 1366. He was one of the sons of Raghunath Sai, the 1st Nagavamsi king of Kalahandi.[25]

Hari Deo ruled over Kalahandi after his father Rai Singh Deo. He followed the policy of his father. No record is available to know more about him. However he ruled for a long period of 34 years and died in 1400 A.D.[26]

The Naga king Haria Deo had two sons. The eldest was Jugsai Deo II who became the king of Kalahandi after his father, the second son Pitambar Singh became the Zamindar of Langigarh and

the old Zamindar Mukund Singh, the son of the 4th generation was removed from power, due to some unknown reason in 1400 A.D.[27]

Jugasai Deo occupied the throne of Kalahandi in 1400 A.D. During his reign a washerman said to have come to Kalahandi. He was well versed in magical arts and necromancy. He had come from Reatigarh which was that situated in Ganjam district. He came along with a number of followers as fought with the Gartia of Asurgarh and defeated him. Then he built a fort in Asurgarh which is now known as Asurgarh fort still today the remains of the mud wall and the drain and relics are noticeable. Jugsai Deo waged many battles against him but could not able to defeat him. He remained in the Asurgarh fort for a long period of 12 years. At last Jugsai Deo defeated him and killed him in a battle and brought Asurgarh fort under his control.[28]

Jugsai Deo ruled like his father for 36 years from 1400 A.D. to 1436 A.D.[29]

After the death of Jugasai Deo, number of Rajas ruled Kalahandi. They were Pratap Narayan Deo, Hari Rudra Deo, Jugsai Deb, Ankou Deo, Pratap Deo, Raghunath Deo, Biswambar Deo, Raising Deo, Dusmant Deo and Jugsai Deo ruled by their turns. Due to paucity of records nothing of importance is known till to the reign of Kherang Rai Deo. He was the 23rd Raja of Kalahandi in succession.

Jugasai Deo had a son named Pratap Narayan Deo who became the king of Kalahandi after Jugasai Deo in 1436 A.D. He was a powerful king. His enemies wee frightened of his valour and prowess. He killed many of his enemies and the remaining few

surrendered to him out of fear. He ruled for 32 years from 1436 to 1468 A.D.-30

Pratap Narayan had three sons. His eldest son, Harirudra Deo, became the king of Kalahandi after his father in 1469 A.D. The second son, Jaya Singh also called Deo, was appointed as Zamindar of Madanpur in place of Biswanath Sai who was removed from power for some unknown reason in 1468 A.D. His third son Ananta Singh was give the Zamindari of Thuamul and in place of Dinabandhu Singh of fifth generation who removed from Zamindarship of Thuamul.[31]

Harirudra Deo was the 15th Naga king of Kalahandi. He was a benevolent king. He introduced many welfare measures for his people. He remained aloof from all such illegal practices which had been committed by his predecessors. He had never given illegal punishment to his people. He ruled 28 years from 1468 to 1496 A.D.[32]

Hari Rudra had two sons. He eldest son Anku Deo became the king of Kalahandi after him in 1496 A.D. His second son Man Singh received grants from the palace for his maintenance.[33]

Anku Deo was a Rajarshi king of Kalahandi. He was deeply religious. He remained most of the time in meditation. He went on pilgrimage to Gaya during his reign to pay homage to his forefather. He had never taken any illegal step to punish his people, rather he was kind to them. He ruled for 32 years from 1496 to 1528 A.D.[34]

Anku Deo had two sons. His eldest son was Pratap Deo who became the king of Kalahandi after his death in 1528 A.D. His

second son Keshari Singh received maintenance grants from the palace.[35]

Pratap Deo was a wise a capable ruler of Kalahandi. He made harmonized relations with the rulers of the neighbouring states. He was a benevolent king. He distributed wealth to the Brahmana and to the poor people. He built rest houses for the travellers. He dug tanks for the benefit of his people. He also distributed "Pani Chhatra" or sweet water to the people during summer. He ruled for 38 years.[36]

Pratap Deo had two sons. His eldest son Raghunath Deo became the king of Kalahandi after his death in 1564 A.D. His second son Kalia Singh became the Zamindar of Kokasara in place of Sundar Singh who was the son of eighth generation. Sundar Singh was removed from the Zamindari of Koksara for unknown reason.[37]

Raghunath Deo was a religious king of Kalahandi. He ruled for 30 years from 1564 to 1594 A.D.[38]

Raghunath Deo had three sons. His eldest son Biswanath Deo succeeded him in 1594 A.D. His second son Chakradhar Singh received the grant of Munda Bharuti Saragad. His third son Gadadhar Singh received the great of Dahagaon.[39]

Biswanath Deo was the 19th Naga king of Kalahandi. Tradition relates that he was a powerful king. He suppressed his enemies and ruled peacefully. Nothing more is known about him. He ruled for 30 years from 1594 to 1627 A.D.[40]

Biswanath Deo had only one son. He was Raisingh Deo. He became the king of Kalahandi after the death of his father in 1627 A.D.[41]

Raising Deo was most capable and courageous king of Kalahandi. His fame spread far and wide time that of his father.[42]

Sometimes, after the coronation of Rai Singh Deo, the people of Thuamul Zamindari rose in revolt against him. The rebel assembled of Karsala and Ranamal areas and made massive preparations to attack the capital city Junagarh. Meanwhile a platoon force of the king under Sardar Pratap Singh marched towards the rebels and a battle was fought between them. The most capable and valiant soldier of the king named Chamara Guru Paik of course did not join the battle.[43]

The fighting was continued between the rebels and the king's people. The king was very much annoyed with Chamara Guru Paik on account of his non-participation in repelling the rebels. The using made a vow not to see his face. But Chamara Guru was in a troublesome position. His family was impure, perhaps some members of his family might have died or due to other reasons. In fact under such unavoidable circumstances he could not join in the battle against the rebels and the king was ignorant about such fact. He was frightened at the announcement of the king and felt guilty of not being informing the king about his position.[44]

However, Chamara Guru Paik was determined to join the battle against the rebels of Thuamul Zamindari. He avoided the wrath of the king. He desired to take 'Khichidi Bhata' before joining the battle and asked his wife to cook 'Khichidi Bhata' for him. In the next morning he took 'Khichidi Bhata' and joined the battle. He looked most furious when he entered the battle field. He made very swift movement in the battlefield like an eagle in the sky and within a

moment he slain, the head of paid soldier of Thuamul Zamindari among the rebels and fled away from the battlefield with the slain head. He took the slain head through a man and produced it before his highness king Rai Singh Deo in his court and with due submission he informed him about his participation in the battle. He made a earnest appeal to the king to look at the slain head of the rebel the paid soldier of Thuamul Rampur if not his face and left the court.[45]

Chamara Guru returned home disappointed and decided to fly away from Kalahandi. He expressed his feeling to his wife and they took the flight. The king got the news of the flight of the Chamara Guru and deputed some selected nobles of his court to bring him back. The nobles met Chamara Guru on the way and informed the message of the king and requested him not to leave Kalahandi and come back to his home. But he refused to do so and disregarded their request. Again he arrogantly said that he could fight against them if they would make any more request. Then the nobles returned and informed the king that Chamara Guru disregarded their request. Then the king mounted on a horse and went in quest of Chamara Guru. He met Chamara Guru and his wife at Haliri Jore. He persuaded the wife of Chamara Guru not to leave Kalahandi. The king gave the order to go back to their home. Chamara Guru was the most faithful and obedient servant of the king. He immediately carried out the order of the king and fell down at his feet and he came back to Kalahandi with his wife. The king was very much pleased with him and gave him Parigaon as baksis.[46]

After suppression of the rebellion of Thuamul Jamindari, Rai Singh built a fort at Chharingarh to give protection to his capital

Junagarh. He also dug Ram Sagar tank during the period at Bhawanipatna.[47]

Rai Singh Deo gave his sister, princess of Kalahandi in marriage to the king of Bastar and made friendship with him. By this matrimonial relation, he strengthened his power and position.[48]

Rai Singh Deo ruled for 31 years from 1627 to 1658 A.D. He had two sons. His eldest son was Dusmant Deo who succeeded the turns of Kalahandi after the death of his father in 1658 A.D. The second son was Padman Singh who got the Zamindar of Thuamul and the old Zamindar who was song of 4th generation was removed from his power.[49]

Dusmanta Deo was a glorious Naga king of Kalahandi. His fame spread far and wide. He used to listen Mahabharat every day in an assemblage of Brahmanas. He ruled his country according to "Nyaya Sastra" and punished the thief by throwing him before the tiger. He ruled for 35 years from 1658 to 1693 A.D.[50]

Dusmanta Singh had three sons. The eldest son was Jugasai Deo II who became the king of Kalahandi after the death of his father in 1693 A.D. The second son was Biswanath Singh. He received grants from the royal treasury for his maintenance. The third son, Pratap Rai was appointed as a Zamindar of Dadpur. The old Zamindar of Dadpur who was the son of 6th generation removed from power.[51]

The history of Kalahandi from the time of Rama Chandra Rao to Yugasai Deo III was almost eventless. Yugasai Deo gave military help to Prince Viswambhara Deo Nandapur (Jaypore) for the

occupation of throne against his elder brother. In return the Raja of Kalahandi got four important fort namely Kashipur, Chandragiri, Bisamgiri and Mahulpatana. With this the number of forts of Kalahandi increased to eighteen. These four forts were through a copper plate charter granted in 1712 A.D. by Yugasai Deo. Another important record of Raja Yugasai Deo is the Dadhivamana Temple Inscription of Junagarh in which the donations of the Raja to some Brahmins have been recorded. The inscription is dated in the Kaliyuga yar 4819 Samvat 1776 and cyclic Samvatsara Plavanga equivalent to 1718 A.D. It gaves the name of the capitals Kalahandi-nagars. Yugasai Deo also granted the estate Lanjigarh to Bhima Rai and Koksara to Mohan Singh.

After the death of Yugasai III, there was a war of succession between Yuvaraj Bhramaravara and the second prince Kharag Rai Deo.[52]

Jugasai Deo had five sons. The eldest son Bhramarabara Deo was the heir apparent to the throne of Kalahandi in 1721. In fact Bhramarabara Deo was appointed as Zamindar of Lanjigarh in place of Pitambar Singh who was the son of lith generation. He was removed from power Jagannath Babu who was a member of the family of Bhramarabara Deo became highly corrupted and moved hither and thither and left his family at last remained at Khedapara in Jeypore. His son Pratap Singh also remained at Khedapara in Jeypore. The third son of Jugasai Deo was Mohan Singh. He got the Zamindari of Koksara. Dalia Sing the Zamindar of Koksara who was the son of the 17th generation of the king of Kalahandi was removed from his post for unknown reason. The fourth son of Jugasai Deo-III was Nathu Singh

was resented on the distribution of territories. He left Kalahandi and settled down in Khariar.[53]

Soon after the death of Jugasai Deo III his eldest son, Bramarabara Deo, crowned himself as the king of Kalahandi. But he built a fort at Yugsai Patna remained there.[54]

Kharag Rai Deo remained at Junagarh and was put in charge of collection of Tokari, Oger and other taxes from the people. He was also put in charge of other administration affairs of the country. He made occasional visits to his elder brother. Bhramarabara Deo at Jugsai Patna on the occasion of Pausa Purnima, Rakhi Purnima and Dasahara. There was good understanding between them for some times.[55]

The relations between Bhramarabara Deo and Kharag Rai gradually because strained after a few days of succession of throne by Bhramarabara Deo. Perhaps the trouble came from their domestic affairs.[56]

Once Kharag Rao Deo visited Jugsai Patna and stayed in the fort of Bhramarabara Deo. The Queen Sri Mahadevi had served "Sariya Arna" of delicious food to Kharag Rai Deo in one plate and in another plate, she had served ordinary food "Mandia Jau" to the king, Bhramarabara Deo. Kharag Rai Deo astonished at the dealings of the queen and wanted to know the reason why she had done so. The queen become grave and said that the king had no right to take delicious food by sitting idle at home. These words troubled Kharag Rai Singh so much that tears rolled down his cheeks. He looked at his mother who was standing by his side and said why she had sent

him to Junagarh and had not taken any care of him. That gave a rude shock to the queen mother, she realized the fact that Bhramarabara occupied the throne after his father, but his coronation was yet to take place. Kharag Rao Deo left Jugsai Patna with much humiliation.[57]

Bhramarabara Deo brought all the forts of Kalahandi under his control except the fort of Junagarh. Thus he made an attack on Junagarh. Kharag Rai Deo closed the Docri Gate of the fort of Junagarh at the approval of the force of Bhramarabara Deo and remained inside it. The people of Junagarh made a counter attack on the forces of Bhramarabara Deo with their bows and arrows. The soldiers of Kharag Rai fled away from the foot of Junagarh through Betal Gate in groups and attacked Bhramarabara Deo and his Senapati named Chaukeni Rai at Tentili Jharia from the Tentulijharia from the rear and killed many soldiers Bhramarabara Deo with "Forti Khanda" or sword and Kharag Rai Deo captuted the Zamindar of Karlapat who fought in the battle in favour of Bhramarabara Deo. Bhramarabara Deo was defeated in the battle and fled away to Jugrai Patna. The Zamindar of Karlapat acknowledged the authority of Kharag Rai Deo. Thus Kharag Rai made him free.[58]

Bhramarabara Deo after his defeat in the hand of Kharag Rao Deo of Junagarh felt unsafe in Jagsai Patna and fled away to Khedapada which was located in the Nandpur district of Bastar state. He settled there with some of the people of Kalahandi who had been migrated with him to that place.

But after remaining with him for some time most of them returned again to Junagarh and recognized Kharag Rai as their king.

Bhramarabara Deo met his death at Khedapada. His descendent Hari Singh, Ananta Singh and Rama Krishna remained at Khedapada permanently still after his death.[59]

Kharag Rao Deo after defeating his elder brother, Bhramarabara Deo usurped the throne and was coronated as the king of Kalahandi.[60]

Kharag Rao Deo was a kind and generous king he distributed wealth the property to the Bhramarabara. He killed his enemies and honoured his friends.[61]

Kharag Rai Deo after a reign of 26 years breathed his last in 1747 A.D.[62]

Kharag Rai had two sons. Raising Deo-III the elder son and became the king of Kalahandi after the death of his father in 1747 A.D. The second son Pratap Singh received the grant of Maligaon which was located in Gandapa region of Kalahandi for his maintenance or the Haladi Malapa.[63]

Pratap Singh also received grant of Baldiamal Maska.[64]

Rai Singh was the 24th Naga king of Kalahandi. He ruled the country peacefully like his forefathers and earned fame. Raising had had not issue after a long period of 12 years of his marriage. The people of Kalahandi were worried about a heir of Rai Singh who would succeed the throne.[65]

The Khond Umras or Khond Zamindars and the nobles of state induced Rai Singh to marry a second wife. They persuaded the neighbouring Raja of Khariar to give his daughter is marriage to their

king. The Khariar king gave positive consent to the proposal on the condition that the male heir of the union between his daughter i.e. princess of Khariar and the king Rai Singh should be the heir and successor of Kalahandi Gadee after Rai Singh. The condition offered by the king of Khariar was granted by the people of Kalahandi and the marriage was celebrated with pomp and show.[66]

In course of time two queens of Rai Singh gave birth of three sons. The Khariar Ranee gave birth a son named Keshari Singh after seven years of the birth of Keshari Singh, Purusottam Dev was born of the chief queen. Thereafter the Khariar Rani gave birth a second son named Jagannath Singh.[67]

During the reign of Rai Singh Deo the 24th king of Kalahandi, the Marhattas came to Kalahandi. The Nagpur Bhonsala, Raghuji brought Kalahandi under his sway. The king of Kalahandi paid "Nalabandhi Muskar" a sum of Rs. 5000/- to Raghuji and agreed to render military service to Nagpur Bhonsala of necessary. On the other hand Rai Siingh, the king of Kalahandi received Rs. 500/- as 'Meherban' from Nagpur Bhonsala, Raghuui and he was treated as brother. In addition to it the Maharaja of Kalahandi had to pay "Madat Kharch" or fees to Nagpur Bhonsala, Raghuji, at the time when such urgency would arise in future.[68]

There was some disturbance in Kalahandi during the reign of Rai Singh which was successfully subdued by him. Rai Singh ruled over Kalahandi for 24 years and died in 1771 A.D.[69]

Kalahandi was thrown into a great ccnfusion after the death of Rai Singh Deo as regards to succession. Both the sons,

Keshari Singh the eldest son of Kharari Ranee and Purusottam Deo, the son of chief queen claimed the Gadu of Kalahandi. the people of the state were divided into two equal division. Half of them supported Purusottam Deo and considered him as the real heir apparent to the throne of Kalahandi being the son of the chief queen. The second half sided with Keshari Singh on the ground that he had the privilege to become the king of Kalahandi in accordance with the agreement of the marriage of his mother and being the eldest son of his father.[70]

Purusottam Dev became the king of Kalahandi after defeating Keshari Singh in a battle 1771 A.D. Keshari Singh fled away to Khariar and collected a large army with the assistance of his grandfather, the king of Khariar and fought with Purusottam Deo for the second time and was defeated. Than the plundered the image of Dadhibamana and fled back to Khariar.[71]

Keshari Singh after creating much trouble to Purusottam Dev, at last, died of small pox. His younger brother Jagannath Singh went to Ratanpur and placed the case of succession to the Court of Bhonsla. Dewan Gangadhar was deputed to the Court of Bhonsala to argue the case in favour of Purusottam Deo. Jagannath Singh claimed Rs. 12000/- revenue from Banka Tokari Pradhani for a maintenance grant while Dewan Gangadhar was agreed to pay only Rs. 6000/- revenue to him. However, the dispute was settled and the case was decided in favour of Raja Purusottam Deo who was acknowledged as the Raja of Kalahandi by the Bhonsala of Nagpur. He received the Sanad from the Bhonsla of Nagpur. The Bhonsla of Nagpur also fixed a yearly Tokali Rs. 5330/- to be paid by Purusottam Deo, the Raja of Kalahandi for the first time in his reign, to the

Bhonsala in return a Khilat of Rs. 530/- in shape of dress or case to the king of Kalahandi.[72]

Jagannath Singh was arrested by Gangadhar Dewan and was imprisoned in Ratanpur.[73]

The Bankas revolted against Purusottam Deo for the cause of the removal of Oger Pahigar of Gandasha Desha and Gaya Panda, Kamdar by the king. Purusottam Deo brought force from the Nawab of Nagpur and fought with them at Munda Purana and defeated them.[74]

Purusottam Deo punished 120 persons of the Banka community who had extended twin support to Jagannath Singh in the war of succession to the Gadee of Kalahandi. He had cut off their noses and ears and imprisoned their wives at Junagarh, in his capital city. Two brothers named Dadhi Naik and Bholsa Naik paid full "Handa" of full big pot of rupees to Purusottam Deo and relieved the wives of the Bankas. The descendents of Dadhi Naik and Bholia Naik were still living at Chichaiguda. Since then, the people of Banka community were settled at Chichaiguda and Erlipat and some of them lived at Junagarh.[75]

After punishing the people of Banka community Purusottam Deo built fort at Gholijala and remained therefore sometimes.[76]

Some people who had joined Jagannath Singh in the war of succession, were dissatisfied with Purusottam Deo's accession to the Gadee and still making massive preparation to fight against him. One Paramananda Pali son of Jagannath Pali wanted to join hands

with them at a place Munda Purana. Before joining them he desired to know about, how to kill and elephant by injuring which part of its body. His father predicted that his son would certainly die in the battle.[77]

Purusottam Deo issued order to kill rebels wherever they were noticed in any part of his country and appointed hunting soldiers in hidden places. One such soldier was sitting under a Karla tree in the forest pointing out his loaded gun towards, the road. While Paramananda Pali was passing through the road alone, he fired at him and killed him.[78]

There was a wide spread conspiracy against Purusottam Deo to remove him from Gadee. The chief leader of the conspiracy was Jagat Ram Krishna, the Zamindar of Lanjigarh. He dreamt a dream to become the king of Kalahandi. He instigated the Kondh leaders of Kalahandi to revolt against Purusottam Deo. He sent some people to Bijilika Kondh he was the Khonda leader of Kashibahal and informed him that all the Zamindars were united to fight against Purusottam Deo to remove him from kingship. He tried to induce him to revolt against Purusottam Deo. He was said to organize the Khonds of his area. He also informed him that he would come to him after the completing of eight days with his men. Of course Bijika was agreed and sent his consent to Jagat Ram Krishna, he was put into hot water.[79]

Purusottam Deo built a fort at Pariagarh and was holding his capital. Bijalika, the Kondh leader of Kashibahal appeared before him and disclosed everything about the conspiracy of Jagat Ram Krishna, the Zamindar of Lanjigarh. In fact the king became furious

and passed order on him that he should prove his honesty and sincerity in lieu of his service to the king by presenting the slain head of Jagat Ram Krishna.[80]

Purusottam Deo dispatched two horsemen and sixty soldier to Kashibahal to word off the area, one day before the arrival of Jagat Ram Krishna and his people, while they reached there. Bijilika took them to a secret place and concealed the fact. On the next day, in the afternoon, when the conspirators headed by Jagat Ram Krishna arrived at Kashibahal, Bijilika the Kondh leader played a trick. He treated them well and provided them food and shelter. While they were busy in taking their food, he made his escape from there and went to the secret place where the kings soldiers were awaiting. He informed them about the presence of Jagat Rama Krishna and his people. He said them to put on their uniform and tighten their waist with belt and pounce upon them. Then again he came back to Jagat Ram Krishna.[81]

While the kings horsemen and the soldiers rushed towards the conspirators Bijilika made pretension as if he was frightened at their coming and said to Jagat Ram Krishna that some unknown horsemen and forces were marching towards them and he was going to give protection to his family and children and he made his rapid escape from the place. Thereupon, the kings forces fought with Jagat Ram and slain the heads of large numbers of conspirators. However, Jagat Ram narrowly escaped from the battle field and saved his life.[82]

The soldiers put all the slain heads in a cart and placed the captive brothers of Jagat Ram Krishna over it and dragged the cart

to Pariagarh where the king was holding his court. The slain heads were buried under the earth by the order of the king and a pillar was built over it on which the names of the conspirators of the slain heads were written down, and Bijilika was awarded by the king. He dug a Kata at Pariagarh.[83]

The Bada Kandha rebellion took place at place at Chauka village in the early part of the reign of Purusottam Deo. But they were suppressed with the help of Milikia Kondh, who killed large number of them which created terror and bloodshed in of the country. However the situation was brought under the control of the king. The king, however, forgave them and proclaimed that the Milikia Khonds were made free from physical assault, blood injuries and dosamuali or offences. Purusottam Deo established police station in Dashpur village. Then the constructed a stone house and appointed Murali Patnaik as Kamdar and placed 60 percent under him.[84]

The Sana Nadia and Badia Nadia Khonds rebelled against the king and plundered the storehouse of Dashpur. The Kamadar of Dashpur Murali Patnaik fled away and reported the matter to the king that, the country was at the verge of destruction by the insurrection of the Khonds. The king was unable to suppress the rebellion immediately and shifted his to Chera Mahula village and built a fort and remained there for sometimes with 60 persons. His second son Biswanath Deo was born in Chera Mahula. Thereupon he shifted to Bhela Bhauri village and remained there.[85]

While Purusottam Deo was holding his temporary capital at Bhela Bhauri, 60 persons were engaged in his service. They conspired against him and the king suspected five persons namely,

Paramananda Pradhani, Murali Patnaik, Akuda Dhangadamajhi, Bhagirathi Pradhani and Gobinda Patra. He captured them and slain their heads except Bhagirathi Pradhani who gave his proof that he was above the complicity.[86]

The Zamindar of Thuamul plundered the storehouse of the King at Bhela Bhauri and the king left the place and fled away to Koksara, in which his brother, Mukunda Singh was the Zamindar whose Kamadar was Hari Dandsena. He was not safe there. He was being reported by the Kamadar Hari Dandasena, that the Zamindar of Mahulpatna was about to attack him. Thus he was much worried to leave the place.[87]

There was a large scale insurrection of Zamindars and Khonds against king Purusottam Deo which spread like wild fire all over the country and the king fled away from place to place to save his life. He, at last, remained at Kaodala village in the house of a tribal leader of Bhatara community named Nimi Majhi, and decided to take shelter on Bastar State.[88]

Meanwhile Nimi Majhi with the help of the most powerful tribal leader of Bhatara community named Munir Mohan Negi organized the people of that community and gave protection to the king. The king immediately made a grant of ¼ Rasad of the country and Temera village to Munir Mohan Negi. It was made clear in the grant that the donees of Temera village would pay Rs. 60/- only as Malguzari to the king.[89]

Munir Mohan Negi captured Keshari Singh the Zamindar of Mahulpatana and produced before the king. Keshari Singh

surrendered to the king and made a compromise. Purusottam Deo with their escort returned to his capital city, Junagarh.[90]

Kandarpa Dandsena was a brave and courageous leader of Banka community. The Banka people were the first to raise against Purusottam Deo in the war of succession, in support of Keshari Singh and Jagannath Singh. They continued their uprising frequently under the leadership of Kandarpa Dandsena. The Kondhs, the Gonds, the Bhatras and the Bankas were the most formidable sections of people in the country. They all possessed the capacity and courage to protect the state, but they were different from each other in character. The Banka people paid highest regards to Kandarpa Dandsena as their leader. In order to bring the Banka community under the fold of the king, the assistance of Kandarpa Dandsena was highly essential. The Mohan Negi and other tribal leaders induced Kandarpa Dandasena and produced him the king. He surrendered to the king and the king granted him pardon. Further, the king realloted and sanctioned all the lost royal power and position to him. Thereafter Kandarpa Dandasena brought the Banka community under the fold of the king.[91]

After uniting the people and strengthening his power, Purusottam Deo performed rituals and sacrifices in his capital city, Junagarh. He also performed rituals and made sacrifices to Goddess seven sisters at Dadpur. Prince Sundar Singh and Josnamai, princess were born at Junagarh during this time.[92]

Purusottam Deo visited Narla and granted leave to Zamindar, Jagannath Singh. He brought him to Junagarh and united

him in marriage with the daughter of Patra family. He made a grant of village Atigaon and Kandalguda to him for his maintenance.[93]

There was recurring famine in the state since the marriage of Jagannath Singh. All the Zamindars assembled at Junagarh, met the king and took relief measures in their regions.[94]

Purusottam Deo made Bhandisar Puruna Padar a city and dug Purusottam Sagar.[95]

He went on tour to Dadpur where he was given poison in 'Nabat Pana' or sweet water. However, by the grace of goddess Lankeswari nothing was happened to him as he said to his people.[96]

He made a visit to Pipal Grama to pay homage to Lord Balaji Mahaprabhu and met Thenga Ram Balaji. He distributed free food to the orphan, widows and destitute in the Matha of Lord Balaji Mahaprabhu.[97]

Purusottam Deo appointed Lachhaman Das as Mahanta in the Balaji Math of Ranka Bahal and made a grant of villages, Ranka Bahal and Ichhapur to him to up keep the Math.[98]

He went to Kanker to celebrate the marriage of his two sons, Jugasai Deo and Biswanath Deo. He was accompanied by Lachhaman Das to remained there for six months.[99]

He brought the daughter of Fate Singh, who was the Garditya of Amathgarh in a palanquin to Junagarh and celebrated his marriage with his son, Sundar Singh.[100]

The people of Kalahandi broke into rebellion because of the complicity of Gangadhar Dewan in the marriage of the two sons of the king. In fact the supporters of the king because furious and killed Gangadhar Dewan.[101]

Purusottam Deo installed Lord Sri Ram Swami Mahaprabhu at Dadpur. The king appointed Sapta Dig as a Mahanta to the Lord and made a great of Tentulikhanti Gram to him.[102]

During the reign of Purusottam Deo, Narasa Das came to Kalahandi from Dhenkanal. He was a Naga Sage. The king made him a household man, and made a grant of one mana paddy which was equivalent to 4 kgs from each family of Kalahandi to him. Further he made another grant of Rs. 4/- from each Gad and four annas from each Khalsa village to him. Many people became the disciple of Narasa Das, among whom Baraja Baichandra one of the sons of the king was one of them. The descendents of Narasa Das were living in Bhandasar.[103]

Purusottam Deo built Kolihari Gad and remained there for some times. During his stay at Kolihari Gad, Sundar Gaj elephant of the king of Jeypore fled away from Jeypore region and was moving in the Dhamanpur forest of Kalahandi. Purusottam Deo sent his people and officials to fame, Sundar Gaj elephant Nima Majhi brought the elephant under his control and it was immediately submitted to the king of Jeypore Sri Gosani by king's mother died at Kolihari Gad.[104]

Purusottam Deo celebrated the coronation of Jugasai Deo, his eldest son as the crown prince or Yuvaraj of Kalahandi. he had

also appointed his second son Biswanath Deo as the Zamindar of Lanjigarh. He issued order to Yugsai Deo to arrest the Godation of Dadpur immediately to assign Dadpur to his youngest son, Sana Deo.[105]

Sometimes, after the coronation of Jugsai Deo, a Yuvaraj, Dalia Singh, the Zamindar of Thuamul appeared before the king and made an earned appealed to him to appoint him as that Rajo of Thuamul. He was willing to pay him Rs. 1000/- as Solani. But the king did not take any hasty decision on it. In the meantime the widow queen of That Raja of Thuamul named Chandrama Gosain, came to the king with Pata Raja of Thuamul and his minor son, Ananga Singh and submitted her son at the feel of the king. She expressed her feeling before the king that she would no more live in the country. The king took piety on her case and appointed Ananga Singh as That Raja of Thuamul by taking Rs. 1000/- from Chandrama Gosain and rejected the case of Dalia Singh.[106]

During the reign of Purusottam Deo, the Luha Khonds of Patna broke into rebellion against their king. The king of Patna was unable to suppress them and brought force from Nagpur. The king of Patna, Khariar and Kalahandi made their joint venture to suppress the rebellion and made their plan Borada village in Kalahandi state.[107]

The Nagpur Nawab declared Bhagat Bariha of Bodasambal as a murderer and deputed Bandu ji to arrest him. Bhagat Bariha was a Mitra or a close friend or Mahaprasad of Purusottam Deo. He fled away from Boda Sambar and took shelter in Kalahandi. He went to Borada to meet Purusottam Deo while he was holding his discussion with the kings of Patna and Khariar to

suppress the rebellion of the Laha Khonds of Patna. Purusottam Deo took him to a secret place in Arla Dongari and concealed the fact. When Banduji came to Borada in search of Bhagat. Bariha with his force, he made a thorough search of him, in the nearest forest, on the banks of river and other places and could not find him there, he left the place and took shelter at Ghatapara with the kings of Patna, Khariar and Kalahandi.[108]

Meanwhile 70 horsemen and 70 soldiers of Purusottam Deo marched towards Jalagaon to fight against the Luiha Khonds. In the meanwhile, the Kochika Khonds of Patna had driven out the Luha Khonds from Jalagaon and as many as 60 of them were coming back from that place. They intercepted by the force of Purusottam Deo on the way and were brutally killed by them.[109]

The Maska Khonds broke into rebellion at Asurgarh. Fought with them on the bank of river Chandani, after returning from Sambalpur. In course of their firing at the rebels. Therewith the rebellions Maska Khonds fled away from the battlefield out of panic.[110]

Purusottam Deo returned to his capital, Junagarh after subduing the Maska Khonds. Then he coronated his eldest son, Jugsai Deo as king of Kalahandi. He instructed Jugal Sai to celebrate the marriage of the princes and punish the enemies. He issued order to Laxman Shi and Jagannath Singh to give their full cooperation and support to Jugsai Deo.[111]

Purusottam Deo ruled for 25 years from 1771 A.D. to 1796 A.D. and died. He was succeeded by his eldest son Jugsai Deo IV in 1796 A.D.[112]

The Pendras plundered Kalahanti during the reign of Jugsai Deo and created havoc. The king fled away to Kiapadar village along with 163 persons of his palace and Narasinga Dandasena, an official of the state. One people of the capital Junagarh took their families to Kandha Sargiguda village and took shelter. The Paiks of the king with their elephants, at first remained at Chanch. Subsequently they left Chanch and went to secret places. The Pendra Fauj came in large number on horseback and entered the fort of Junagarh and devastated it. They started lost and captured Jagat Rai Patra, Padman Singh and Buti Panda, Sri Jagannath and then they went to Bisam Kattak through Medinipur and Bijepur.[113]

After the departure of Pendras, the people of Junagarh who had taken shelter in Kandh Sargiguda village. He built a horse and remained there for sometimes. The Bagheliani queen gave birth the Fate Narayan Deo at noon on the day of Chaturdasi fo Pausa Purnima. The mother of Ranee Kisang became the mid-wife and served the queen. The queen made a land grant of Kandha Brahmaniguda Kamathana and Khar land of Baldhiamal to her. In king also made a land grant of Kadopadar grana to the Khonds at free of cost.[114]

The Pendras took their return march from Puri Srikshetra after their pilgrimage and plundered Parla village in Kalahandi. The people of the village made their earnest appeal to the king to redress their case. Thus, the king returned to his capital Junagarh.[115]

During the time of Purusottam Deo, the Anglo-Maratha war broke out in 1803 completely defeated and Orissa was occupied by the British. The Patna and Sambalpur group of states were also

conquered by the British in course of the war, but they were restored to the Bhonsla in 1806 as per the treaty of Deogaon signed in December 1803.

In 1818, Appa Sahib, the Bhonsla of Nagpur was deposed as a result of the third Anglo-Maratha war and the kingdom was conferred on Raghuji III who was at that time only an infant. During the minority of Raghuji III, the territory was managed by British Resident of Nagpur.[116]

From that time, the company became the defecto overlord of Kalahandi, which owed only nominal allegiance to the Marathas. The Takoli of Kalahandi was reduced to Rs. 45,000/- in Nagpur currency during the minority of Raghuji III.[117]

Jugsai Deo IV, was deeply religious. Much of his time was spent in worship. Thus he could not able to devote more time to state affairs. He appointed his second brother, Biswanath Deo as the Zamindar of Lanjigarh and also as his Dewan.[118]

Thus, the affairs of the state was placed under kings second brother Biswanath Deo who was known as the Majhia Deo. The king remained as the dejure and Biswanath Deo became the de facto authority. In fact, Biswanath Deo was the real authority of the affairs of the state who was the real sovereign in all practical purpose. He reigned according to his own sweet will. Hence there was dissatisfaction among the officials and dissention arose in the palace. Biswanath Deo was a shrewd person. He was most cunningly contemplating to capture the throne and remove Fate Narayan Deo, the eldest son of Jugsai Deo from the line of succession. The queen

could able to know the conspiracy of Biswanath Deo and was much worried. However, she was assured by the state of officials like Basudev Negi, Bhagat Gantayat and Hari Singh Dewan to give their full support and cooperation to Fate Narayan Deo.[119]

On contrary to the wishes of the king, Bisswanath Deo carried on the state of affairs. Thus the king was very much displeased on him. But Biswanath Dao was a great warrior and capable administrator. He became more powerful as a dejure ruler of the state. In fact, it became very difficult on the part of the king to challenge his authority. Thus he remained always wormed about the state of affaris, and the evil designs of Biswanath Deo.[120]

There was a Kandh rebellion during his rule which suppressed by Biswanath Deo. Biswanath Deo also came out successful in defeating the Marhattas who had come to Kalahandi with 4,009 men and these successors elated him to conspire for the gadi of Kalahandi and he who assisted by another Sundar Deo, Zamindar of Koksara.[121]

Jugsai Deo went on pilgrimage to Prayag, after the birth of princes Mukta Devi. He was accompanied by his queen and prince Fate Narayan Deo. He at first, visited papa Harana and Soari Narayan and reached Surgujui state and remained in the palace of the king of Surguji. Thereafter he was accompanied by the brother of the king of Surguji to Mirzapur. He worshipped Goddess Vindhya Vasini at Mirzapur and proceeded towards Prayag. He made some land grant to the father of Suru Panda at Prayag. The grandfather of Ganga Bishnu and father of Ramkrishna Negi were made the Royal priests by the king at Prayag, and he went with them to Kashi and Gaya. He offered

water to the Divine God Baba Baidyanath at Gaya. He made the father of Dukhi Panda as his royal priest. Thereafter he started his return journey to home through Sambalpur.[122]

The king of Bastar revolted against the Bhonsla of Nagpur and had broken his allegiance to him. Thus the Bhonsala summed all the vassal kings under him and directed them to fight against the king of Bastar. Jugsai Deo deputed Biswanath Deo with 40 horsemen and 300 soldiers to fight against the king of Bastar.[123]

The combined force of Nawab of Nagpur marched towards Bastar and arrived at the Hanuman Gate. Meanwhile, the king of Bastar closed the city gate of Bastar and obstructed the passage of entry into the city by his enemies. The fauj, then drained the water of a Sagar which was found near the Hanuman Gate and entered the fort of the capital of Bastar. They fought fierce battles with the soldiers of Bastar on every Tuesday and brutally killed a large number of them. At last, the king of Bastar was defeated and surrendered to the Nawab of Nagpur.[124]

Jagat Singh Gadtiya of Dadpur and Santosh Ray Oger and their associates rose in revolts against the king. Biswanath Deo marched towards Dadpur to punish Jagat Singh and his allies. But Jagat Singh Gardatiya fled away from Dadpur. Biswanath Deo arrested Santosh Ray Oger and other rebels and surrendered them to the Nawab of Nagpur.[125]

The Pargana Khandhs of dadpur broke into rebellion against Jugasai Deo for the cause of the imprisonment of Santosh Ray and others, the supporters of Dadpur Gadatiya, Jagat Singh. Thus

Jugasai Deo, marched onwards Dadpur and quelled the rebellion. He built a fort or Gada and established a Thana at Dadpur and remained there for sometimes. He celebrated the marriage of Rama Chandra Deo with the princess of Patna State.[126]

Saranga Pujari organized the Khondhs and broke into rebellion at Junagarh against the king, Jugsai Deo while he was absent from his capital Jugsai Deo accompanied Biswanath Deo to Puri Srikhetra. The king Jugsai Deo immediately came back to Junagarh while a force from Langigarh. He summoned all the Zamindars to suppress the rebellion and to punish Saranga Pujhari. When all the Zamindars extended their help to the king and went to Chura Pahad, the abode of the rebels, Saranga Pujari fled away and the Khondh rebels surrendered to the king.[127]

The Zamindar of Madanpur had broken his allegiance to Jugasai Deo and disobeyed to attend him while he was holding his reign at Dadpur. The king with the soldiers and 60 horsemen with Bishwanath Deo attack Madanpur Zamindar and defeated him in a battle. Then the Zamindar surrendered to the king. Again he made conspiracy against the king. Thus the king fought with him for the second time and captured him. He sent him to Dadpur as a captive. The king remained at Madanpur for six months to establish law and order by punishing the Khondhs who were creating disturbances in the reign. On return, he imprisoned the captive Zamindar of Rampur and appointed his son Yadu Singh as Zamindar in his place.[128]

Jugsai Deo while remaining at Medinipur, deputed Gopinath Rai Guru to Bastar state with a proposal for the marriage of his princess with the prince of Bastar Mahipal Deo. The king of

Bastar accepted the proposal. Both the king of Kalahandi and Bastar met a place called Karlaguda, the Border of Kalahandi and the Bastar State, to hold negotiation. But the negotiation was cancelled on the ground that Biswanath Deo, the second brother of Jugsai Deo, was willing to give his two princess to the two sons namely Bhupal Deo, the eldest son and Jagannath Singh, the second son of the king Mahipal Deo of the Bastar State. On the other hand, the princess of Maharaja Jugsai Deo was proposed to be united in marriage with Jagannath Singh, the second son of the king of Bastar. This proposal was offered by the king of Bastar. This proposal was out rightly rejected by Jugsai Deo and the enemity started between Jugsai Deo and Biswanath Deo.[129]

When the conflict started in the palace at Junagarh between Jugsai Deo and Biswanath Deo, San Deo left the palace. He established a village at Saradhapur, built a castle and remained there. He was the staunch supporter of Fate Narayan Deo. The Khonds and the Zamindars remained under the influence of the chief queen. Ghasiram Patra of Dadput was remained in support of San Deo. In fact he was imprisoned by Biswanath Deo.[130]

A large number of Mardhattas, approximately 4009 attacked Kalahandi. They were successfully routed out by Biswanath Deo. Being emboldened with the success over the Marahattas he envisaged the dream of kingship for his son, Chatrapati Deo, and made a widespread conspiracy against the king. [131]

Biswanath Deo assassinated Sundar Deo, the Zamindar of Koksara at Chhoriagarh while the thread ceremony of Fate Narayan Deo was going on in that place.[132]

The designs of Biswanath Deo had to enemity between him and Fate Narayan Deo, the son and the rightful heir of Jugsai Deo to the throne of Kalahandi consequently a battle was fought between then and Biswanath was defeated and fled to Lanjigarh. However, he was forgiven. But he was not silent. He was always intriguing. He infused dissension among the Zamindars of Madanpur Rampur, Thuamul Rampur and Karlapat. During the time the Nagpur kingdom was managed by the East India Company became the Nagpur Bhonsla Raghuji was a minor. One Mr. Agnew was manager at Raipur. Biswanath Deo, the Lanjigarh Zamindar lodged a complain against Jugsai Deo before him. Both Raja Jugsai Deo and Fate Narayan Deo were called to Raipur. There, at Raipur Jugsai Deo committed suicide by shooting to death on the false rumor that he and his son would be imprisoned by the British authority. Fate Narayan returned to Kalahandi and succeeded to Gadee.[133]

Samadhani was pleading the case in favour of the Raja of Kalahandi. Biswanath Deo bribed the advocate of the Raja and presented him two rifles. Samadhani created trouble for the king. The case was postponed and the king was disappointed. He made a plan with the Samoda Gountia to escape from the place secretely, and instructed his son Fate Narayan and his advocate Samadhani to go back home. But his plan was disclosed and he was summoned by the Suba to attend his camp. The Samada Gountia was frightened and fled away from the place.[134]

Jugsai Deo had many queens. He married the princes of Patna, Khariar, Ranapur, Godapur and daughter of Baghela family of Sambalpur.[135]

Jugsaid Deo was succeeded by his eldest son Fate Narayan Deo after his death in 1831 A.D. Kamadar of Fate Narayan Deo, Hari Singh Dewan and Chaitanya Jani remained at the service of Fate Narayan Deo by the instruction of Sana Deo. The coronation of Fate Narayan Deo took place in 'Magha Masa'.[136]

Fate Narayan performed his coronation at Jugsai Patna and Viswanath again launched a complain at Raipur. Thereupon, a Maratha contigent was stationed of Kalahandi. Viswanath died in 1842 and the contigent was called back in 1844.

Soon after this, Raja Fate Narayan was called to Nagpur where he was persuaded to come to an agreement with Chhatrapati Deo, son of Biswanath. The battle agreed to pay Rs. 60/- only on Dasahara day in lieu of Takoli and to reader military help to the Raja when required. He was warned that if any proof of his recalcitrant activity be found, he would be imprisoned and his Zamindari would he confiscated.[137]

On the occasion of coronation, Chaitanya Jani was given a title, "Arthi Bega Patra" and made a grant of Chaur Habdagiri as Dehudi. Pata Raja and That Raja were displeased on the award of such dignified title to an ordinary man like Chaitanya Jani and left the royal court.[138]

Raja Fate Narayan Deo married the princess of Sambalpur and after that he remained sometimes at Pattarla and hold his Mukam.[139]

Biswanath Deo made alliance with the Zamindars of Rampur, Madanpur, Thuamul Rampur and Karlapat and made

widespread conspiracy against Fate Narayan Deo. Consequently a battle was fought between them near the black mountain of Karla Danger in the Badruddy Taluk. Biswanath Deo was defeated in the battle and fled away. The battle inflicted heavy losses on both the sides.[140]

During the course of the battle Biswanath Deo had taken away the image of Goddess Manikeswari from Bhandeswar. While his force was at Fukjodi, the Nadia Khonds joined it.[141]

Baji Rao Bhonsla of Nagpur attained youth and succeeded to the throne of his ancestor. Biswanath Deo again laid his claim to the Gadee of Kalahandi before Baji Rao. Fate Narayan Deo spend his Vakil Madhunanda to Nagpur to attend the court of the Bhonsla at Nagpur. The case was decided in favour of Fate Narayan Deo.[144]

Biswanath Deo received a great shock when the case went in favour of Fate Narayan Deo he died broken hearted at Nagpur.[143]

The Khonds of the Buska revolted against the Zamiindar of Madanpur and the Zamindar was unable to suppress them. Fate Narayan marched against them and defeated them in a battle. The Buska Taluk was annexed to Kalahandi.[144]

Mukunda Singh, the Zamindar of Karlapat rebelled against Fate Narayan Deo. Kirti Singh brought the news of the secret activities of Mukunda Singh to the king. Fate Nnarayan sent Jaya Dewan and Ghasiram Gantayat to Karlapat to fight against Mukunda Singh. They defeated Mukunda Singh and captured him. Mukunda was produced before the king at Junagarh. The king imprisoned him

at Junagarh for one year and then released him after receiving Rs. 1000/- from him as was indemnity.[145]

Two villages, Pitagura and Tentulikhunti of Karlapat Zamindari were annexed to Kalahandi after the release of Mukunda Singh.[146]

The That Raja and Pata Raja of Thuamul Rampur rose in revolt against the king and occupied some parts of Mahulpatna, Karlapat, Gunupur, Erlipat and other places. Raja Fate Narayan Deo deputed Padmanabha Bishi to Mahulpatna, Hari Singh Dewan to Erlipat with 30 soldiers and Narayan Singh. Babu and Karlapat Zamindar to Gunupur with 140 soldiers. They attacked the That Raja and Pat Raja from all the sides and fierce battle was fought between them which inflicted heavy loss of Life and property. Twenty three persons were killed in the battle field and the royal force had returned to Junagarh without victory.[147]

Fate Narayan deputed Madhunanda Advocate and Suni Pattjoshi, to Motibal to bring Nagpur force. It was decided that the Nagpur force would reach to Mahulpatna in the month of Falguna Krishna Pakshya Trayodashi. Raja Fate Narayan Deo deputed Narayan Singh Babu to Majulpatna on the day of Sivaratri to receive the Nagpur forces. He also sent Ram, Bhaira Mall and others to Mahulpatna to accelerate the work and deployed 200 soldiers.[148]

The combined force of Raja Fate Narayan Deo and Nagpur Bhonsla headed by Narayan Singh Babu, Gantayat and Arthakan Jamadar and Amrit Roy fought a fierce battle with Trilochan Singh and Padman Singh, the Pat Raja and the That Raja of Thuamul

Rampur and defeated them. They captured the That Raja and Pat Raja and brought them to Junagarh on the elephant and produced before the king. Thereupon the king sent them to Nagpur as captives where they met their death.[149]

Raja Fate Narayan Deo awarded titles of Bahadur Singh to Narayan Singh Babu and Bairiganjan to Ghasiram Gantayat for their bravery in war.[150]

Fate Narayan Deo appointed Ram Chandra Singh, the son of Padman Singh as Zamindar of Thuamul and Purusottam Singh, as Zamindar of Karlapat after the suppression of the revolt of the That Raja and the Pata Raja of Thuamul Rampur.[151]

Raja Fate Narayan Deo, thus quelled the rebellions of the Zamindars of Mahulapatna, Thuamul Rampur and Kashipur. The Zamindar of Mahulpatna surrendered to the king and reinstated in his post again by the king. They all acknowledged his authority and accepted him as their sovereign master. Thus, Fate Narayan Deo subdued all his enemies and consolidated his kingdom.[152]

Chhatrapati Deo made the claim of the Gadee of Kalahandi before the Court of Nagpur Bhonsla. The case was decided in favour of Raja Fate Narayan Deo. On the other hand, Chhatrapati Deo received the grant of Lanjigarh, Mundagarh and Bhurti for his maintenance. Thereafter, there was no quarrel between them.[153]

Raja Fate Narayan Deo received an elephant, horses and rich dress and ornaments from the Bhonsla of Nagpur as Khilat.[154]

The continuous outbreak of rebellions on the part of the Zamindar and the Khonds created much disturbances in the political affairs of the state. Thus Fate Narayan Deo could no avail much time to improve his country. The monopoly of the trade was in the hands of the Banjaras.[155]

In the last part of the reign of Fate Narayan Deo there was a severe outbreak of Cholera in the capital city of Junagarh. Afraid of being victimized by Cholera, Raja Fate Narayan took his family and fled away to Bhandeswar. Tradition relates that Raja Fate Narayan after returning from pilgrimage, installed Bhawani Shankar Siva Linga in Bhandeswar and renamed it as Bhawanipatna after the name of the God Bhawani Shankar. Thus, this eventually became the permanent capital of Kalahandi.[156]

Junagarh remained as the capital city of Kalahandi for a long period till 1849 and on the same year Raja Fate Narayan Deo shifted the capital to modern Bhawanipatna.[157]

In 1853, the last Maratha Raja of Nagpur, Raghuji Bhonsla III, died without a son and his kingdom lapsed to the British empire with it, the Maratha rule is Kalahandi came to an end and the state came under the British.[158]

Fate Narayan Deo reigned for 22 years from 1831 to 1853 and died. He was succeeded by his eldest son Udit Pratap Deo in 1855 A.D. His second son Gopinath Singh was appointed as the Zamindar of Dadpur. He died a premature death and his Zamindari was converted to Khasla land. The third son of Fate Narayan Deo was Krishna Deo. He also died at an early age. He had four sons

Damodar Singh, Govinda Singh died after falling from a horseback. The third son was not a legal one.[159]

Fate Narayan Deo was succeeded by his son Raja Udit Pratap Deo in 1854. Udit Pratap Deo was the most illustrious king among the Nagavamsi Rajas of Kalahandi. His rule was peaceful except that the Kandhas in Rampur Madanpur Zamindari rebelled for some time but they were easily quelled by him. During his time Chakra Bisoyee, the Vandha leader had taken shelter on the bank of Tel River, living alternatively in Madanpur Zamindari and Jarasingh and the Kandhas rebelled against the authority and the Orladani incident occurred. Lt. Elliot held that Chakra Bisoyee and his gang were harboured and encouraged by the Raja of Madanpur. The Raja was removed from the management of his state and detained under the surveillance of his chief the Raja of Kalahandi.[160]

The British Officer Samuels made a request to the Commissioner of Nagpur to call lupon the Raja of Madanpur to deliver Chakra Bisoyee to British authority as Madanpur Rampur was put under the jurisdiction of the Raja of Madanpur served a negative reply to the authority for his ignorance about the fact. But the attack of Khond on Lt. Macneill, the Agent in the hill tracts of Orissa in his Camp at Orladani corroborates the fact of his presence in that region.[161]

Macneill arrested Rando Majhi in 1853 on suspicion of complicity with a Maria sacrifice and kept him on the jail of Russel Konda. Renda Majhi was the chief of Borikiya Khondhas of Kalahandi. His arrest created much sensation and agitation among the Khondas of the region. In December 1855 while Macneill was on

his annual tour of Kalahandi he brought Renda Majhi to Kalahandi as a prisoner in chair and severely beaten him in the presence of his fellow Khondas of Kalahandi in Orladani, in view to warn the Khonda by that deterrent example the Borikiya Khondas could not be create the right of such humiliation and broke into rebellion and attacked the camp of the Agent which was repulsed with some casuality.[162]

C.F. Cockburn succeeded Samuels as Superintendent of the Trib utary Mahals in 1856 and ordered for an enquiry of Orladani incident with regards to the conduct of the Raja of Madanpur Lt. Elliot was deputed to make an enquiry about the case which was delayed because the outbreak of Sepoy Mutiny in 1857. It Elliot made an enquiry and held that Chkra Bisoyee and his gang were encouraged by the Raja of Madanpur and created much disturbances in the region. Raja was immediately removed from the management of his estate and placed under the supervision and control of his chief, the Raja of Kalahandi.[163]

Udit Pratap Deo's sister was married to the Raja of Sariakela and he marked to Asha Kumari Devi, the only issue of Maharaja Narayan Singh, the last ruler of Sambapur. His three daughters were given in marriage to heirs apparent of Sonepur, Bamra and Gangpur states. He had no male issue. So he adopted at first Babu Ramabhadra Sai as his son in 986 but later on he rejected him for bad manners with the sanction of Government. A gold medal and a sword were presented to him by viceroy and Governor General when he visited Delhi, he was given a salute of nine guns with much distinction and honour.[164]

He was a great meritorious king. He attended the Grand Durbar of Delhi of Queen Victoria in 1877 with elephant, horsemen and received Nine Guru Salute, the privilege never enjoyed by any of the feudatory chiefs of Orissa. He was received at Durbar with much distinction and honour. A gold medal and sword were presented to him by the Viceroy and the Governor-General of India.[165]

Asha Kumar was the daughter of the last Chauhan ruler Narayan Singh of Sambalpur state. She was born from the second queen named Janakapriya Kumari of Narayan Singh in 1844 A.D. Narayan Singh the king of Sambalpur ruled over the kingdom about 16 years and died on 10th September in 1849 A.D. At that time his daughter Asha Kumari was a minor, so the queen Mukhapana Devi ruled over the kingdom. Of course, it was known to be a temporary arrangement. The personal properties of Narayan Singh was distributed among three widow queens and also domestic animals. The government decided to keep the valuable ornaments, elephants and horses for the dowry of Asha Kumari.

Craffed Saheb then returned to Ranchi and Kened Head remained as the chief administration of Sambalpur state. He was assigned the responsibility of Princess Asha Kumari's education and marriage. But he was very careful to get Asha Kumari married as early as possible and become free from responsibility.[166]

Udit Pratap was the eldest son of king Fatte Narayan Deo of Kalahandi and was decided to marry with Asha Kumari Fatte Narayan also married from royal family of Sambalpur kingdom. Fatte Narayan's queen was the first daughter of Maharaja Sai. The marriage of Udit Pratap Deo with Asha Kumari was easily decided. So

for this marriage Rs. 5/- thousand was granted by the government treasury towards the expenditure of marriage ceremony. So marriage was made luxuriously on 28th February in 1852 A.D. Asha Kumari was only 8 years old. So it was solemnized as child marriage. The village named Kilasama and Sambalpur king palace were given as dowry to the princess Asha Kumari. After one year of marriage king Fatte Narayan died in 1853 A.D.[167]

Udit Pratap Deo became king of Kalahandi at the age of 18 years old and queen Asha Kumar was nine years old.[168]

Jamuna Priya was the second queen of king Udit Pratap Deo. Both Asha Kumari and Jamuna Priya had not a son. Asha Kumari had two daughters namely Amulya Mani and Surya Kumari and Jamuna Priya had only one daughter named Giriraj Kumari.

Asha Kumari suffered mental torture because she had not born a son. If she had born a son of Narayan Singh and she could have ascended the throne of Sambalpur. The kingdom would not have gone to British rule. After the birth of Surya Kumari Asha Kumari requested to the king Udit Pratap adopted a boy called Rambhadra Sri. Both Asha Kumari and Udit Pratap were displeased at the bad attitude of that son.[169]

Udit Pratap Deo and Asha Kumari both adopted a son named Raghu Keshari, the second son of Narayan Singh Nagavamsis of Bargan near Janagad. The British Government recognized to that adopted son. Raja Udit Pratap Deo died in 1881 A.D.[170]

At that time, Raghu Keshari Deo was a minor. So widow queen Asha Kumari took control over her kingdom. Her main object

was to complete the incomplete work of her husband Udit Pratap Deo. So she made settlement to take good arrangement for the land of her kingdom.[171]

She donated the following land :

1. Mericule village was donated to Ranapata Bisi on the occasion of Raghu Keshari Deo's ascendance of throne in 1882.

2. The queen donated village Brahmana Munda lands to Chintamani Panigrahi of Balarampur and the Khariapadar village was donated by the king to the Pandit Baidyanath panigrahi.

Raghu Keshari Deo was a minor of four years at the time of the death of Raja Udit Pratap Deo. So the reins of Government was placed in the hands of the chief queen Asha Kumari Devi. During here regency from 1881 to 1894 A.D. the great Kandha rebellion took place in 1882. The Kandhas of Kalahandi took arms against their counterpart, the Kulta cultivators who were brought by Udit Pratap Deo from Sambalpur for improvement of cultivation in Kalahandi. but Kultas took advantage of the simplicity and innocency of the Khond and exploited them and snatched away their lands. The Khonds were burning with vengeance which was exposed in the weak reign of Asha Kumari Devi.[172]

Asha Kumari always advised to the administrative staffs to keep near in the kingdom. But it was not successful. She tried to bring back peace among the Kondhas by the help of political Agent at Raipur. But it was not fruitful.[173]

It was known from the Government records that agitated Kondhs had slaughtered 80 number of Kulta farmers and imprisoned 300 Kultas in the Narla village. Many Kultas were given shelter by queen Asha Kumari at Bhawanipatna. The queen Asha Kumari beg help from British rulers to control this revolution. After the end of the agitation of the Kondhs, some peace arrangements and other plans were made for their development she maintain a peaceful last life and took retirement from political to lead a peaceful life. At that time her son Raghu Keshari Deo was a minor. A large number of British troops were deployed and quelled the Kondha rebellion. Seven Kondh leaders were captured and were given capital punishment. The immediate consequence of the rebellion was that the British Government took the direct management of state till the 24th January 1894 when Raghu Keshari Deo attained his youth.[174]

Raghu Keshari Deo was recognized as the heir of Udit Pratap Deo by the Government of India and he succeeded to the Gadee of Kalahandi after completing his education and training in 1894 A.D.[175]

Raghu Keshari Deo had received his education at Raj Kumar College, Jubbalpur and earned his name as a meritorious student and passed out all the examination successfully at an early age. Then he was sent to Raipur to undergo administrative training under the District Judge, Collector and other Magistrates who were experts in the field of administration and politics. Therewith when he was equipped with all the essential quality of a king under the supervision and guidance of the British authority, he was brought back to Kalahandi to take reins of the state as a king.[176]

Raghu Keshari Deo was a great wrestler and rider. He was united in marriage with the daughter of Raja of Saraikela in March 1894 and was blessed with a son on the 13th May 1896. Pandit Batuk Bharati a great scholar was appointed as his Dewan.[177]

Raghu Keshari Deo could not sustain his rule for a long period. He earned his name as a great scholar. He in his own hand wrote the first history of Kalahandi Raja family in English. He had strong circle of enemies who conspired against his life. Raghu Keshari Deo was murdered by one of his servants in the night of 20th October 1897 in his bedroom. When Raghu Keshari Deo was murdered, his only son, Braja Mohan Deo was an infant. Thus Kalahandi was placed under the management of the Court of Wards.[178]

Braja Mohan Deo was brought up by his mother Rama Chandra Priya Devi. Under the fostering care he received his first education in mother tongue from her till the age of five years. Then he was admitted into Raj Kumar College, Raipur for his higher education by the order of the British Government.[179]

Braja Mohan Deo remained eight years in Raj Kumar College, Raipur and after completing his higher education he returned to Kalahandi. Then he was united in marriage with the princess of Bamanda state. He became the Raja of the feudatory chief of Kalahandi on 15th September 1917 under the British rule which was declared by the British Government in the Durbar organized at Sambalpur. Jugal Kishore was appointed by the British Government as the Dewan of the Kalahandi state to assist Braja Mohan Deo in the affairs of the state.[180]

Braja Mohan Deo was adorned with the two title of O.B.E. i.e. order of the British Empire on 3rd June 1918 and was also honoured with the title of Maharaja on the 16th October 1926 by the British Government. Thereupon this title was made hereditary on the 20th October 1932 onwards.[181]

Braja Mohan Deo married the princess of Bamanda, Sura Tarangini Devi on 6th February 1916 before his accession. From her, he had two sons named Pratap Keshari and Bira Keshari and three daughters. His first daughter was married to the Yuvaraj of Saraikela, the second to the king of Bamanda and the third to the Yuvaraj of Khariar.[182]

Maharaja Braja Mohan Deo died on the 11th September 1939 and was succeeded by his son, Maharaja Pratap Keshari Deo while the second world war had broken out and the political atmosphere in India was surcharged with intense national feeling against the British Raj.[183]

Maharaja Pratap Keshari Deo was born on 5th October 1919. When at that time the important event of the year was the Paris Peace Conference, where the League of Nations grew out of catastrophe of world war I (1914 to 1918). He passed out from Bhawanipatna High School in 1933 at the age of thirteen. In 1937, he graduated from Ravenshaw College, Cuttack. He got a seat in the Trinity College, Cambridge and was planning to pursue his higher studies in England. At that time when the second world broke out and the political atmosphere in India was surcharged with intense feeling against the British Raj. He ascended the Kalahandi throne on

11th September 1939, after the death of his father Maharaja Braja Mohan Singh Deo.[184]

He was absolutely new to the affairs of the state. In fact, B.B. Mohanty, the Dewan of Maharaja Braja Mohan Deo of Kalahandi state used to take him to all the offices and departments of the state to enlighten him personally to the various branches of administration and their functions.[185]

Pratap Keshari Deo was a highly educated and cultured ruler. He married Kasturiba Modini Debi, the only daughter of Gajapati Maharaja Rama Chandra Deb of Puri. Pratap Keshari Deb had two sons and two daughters. One daughter Raj Kumari Debi married to Brig Kamakshya Prasad Singh Deo of Dhenkanal and another daughter Raj Kumari Gitanjali Debi married to Raja Manavendra Singh Chauhan of Sanjeli and son Jubraj Uddit Pratap Deo married to princess Padma Manjari Debi of Mayurbhanja and another son Bikram Keshari Deo married to princess Nayanshree Debi of Puri. They were well educated, prosperous and well settled to life.[186]

The India Independence Day was celebrated by the people of Kalahandi at Bhawanipatna on the 15 august 1947 with great pomp and national spirit. It was presided by Maharaja Pratap Keshari Deo with joy and relaxation. He delivered a highly inspiring patriotic address.[187]

Maharaja Pratap Keshari Deo continued his rule over the ancient state of Kalahandi till January 1948. Than it merged with the dominion of India to build a democratic and more prosperous

integrated India. he reigned for a total period of seven and half years which was quite exciting and eventful. He happens to be the Thirty First and last ruler of Karanda or Kalahandi state.[188]

Pratap Keshari Deo died on 8th October in 2001 at Delhi. After the death of Pratap Keshari Deo his son Udit Pratap Deo has succeeded the throne of Kalahandi on 10th October 2001.

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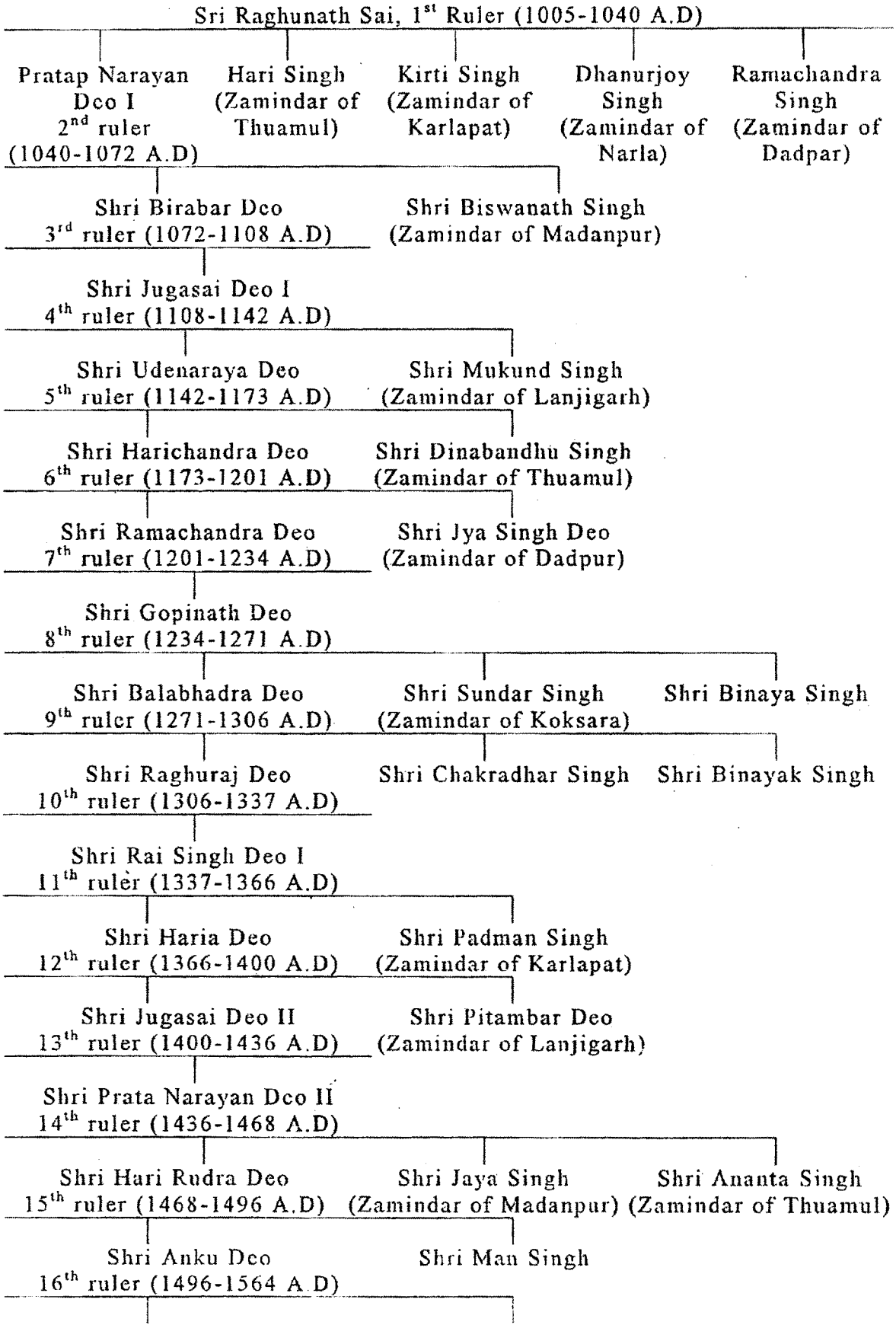
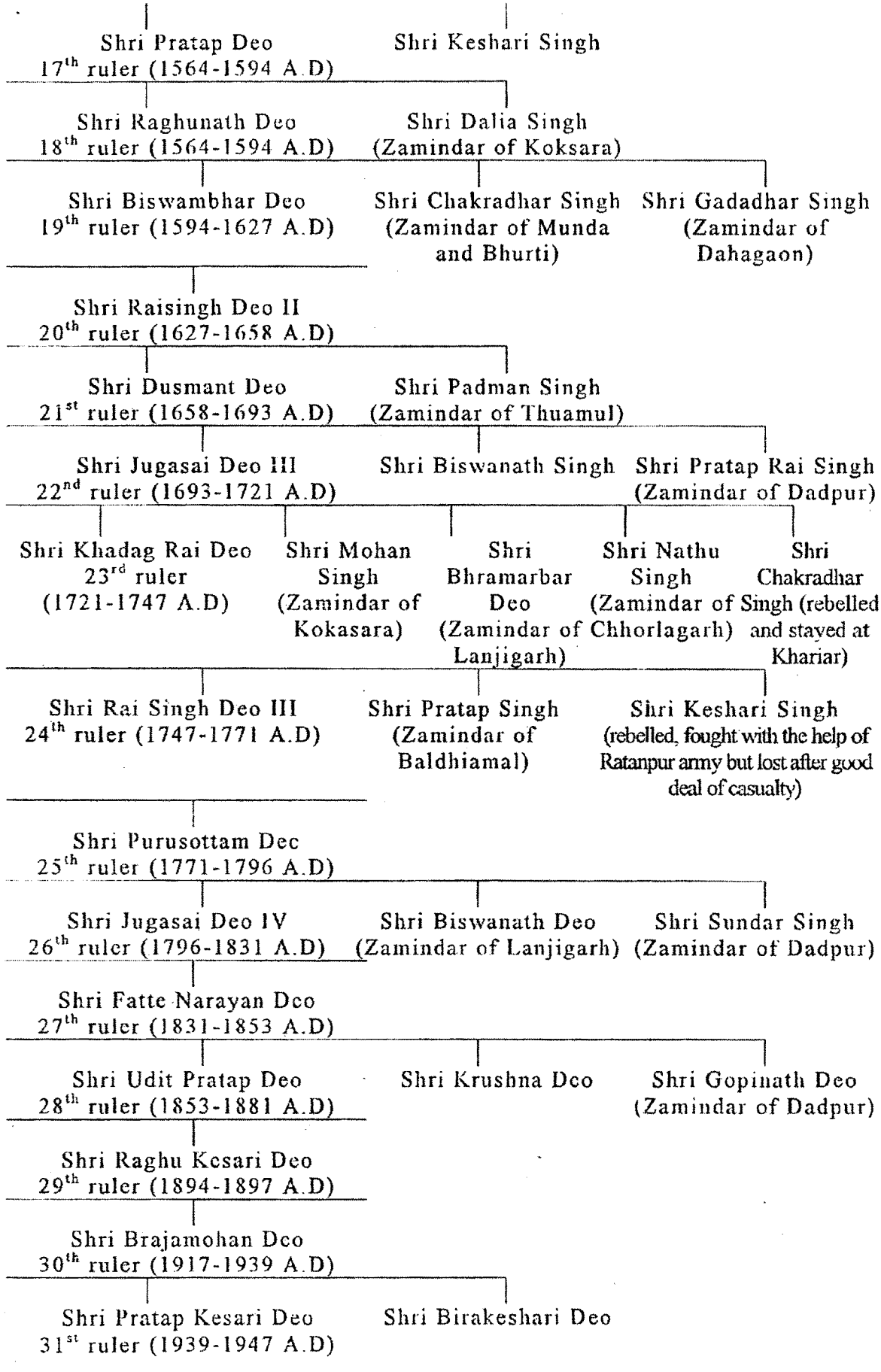
GENEALOGY OF THE NĀGA HOUSE OF KALAHANDI




Shri Pratap Deo
17th ruler (1564-1594 A.D)
Shri Keshari Singh
Shri Raghunath Deo
18th ruler (1564-1594 A.D)
Shri Dalia Singh
(Zamindar of Koksara)
Shri Biswambhar Deo
19th ruler (1594-1627 A.D)
Shri Chakradhar Singh
(Zamindar of Munda and Bhurti)
Shri Gadadhar Singh
(Zamindar of Dahagaon)
Shri Raisingh Deo II
20th ruler (1627-1658 A.D)
Shri Dusmant Deo
21st ruler (1658-1693 A.D)
Shri Padman Singh
(Zamindar of Thuamul)
Shri Jugasai Deo III
22nd ruler (1693-1721 A.D)
Shri Biswanath Singh
Shri Pratap Rai Singh
(Zamindar of Dadpur)
Shri Khadag Rai Deo
23rd ruler
(1721-1747 A.D)
Shri Mohan Singh
(Zamindar of Kokasara)
Shri Bhramarbar Deo
(Zamindar of Lanjigarh)
Shri Nathu Singh
(Zamindar of Chhorlagarh)
Shri Chakradhar Singh (rebelled and stayed at Khariar)
Shri Rai Singh Deo III
24th ruler (1747-1771 A.D)
Shri Pratap Singh
(Zamindar of Baldhiamal)
Shri Keshari Singh
(rebelled, fought with the help of Ratanpur army but lost after good deal of casualty)
Shri Purusottam Dec
25th ruler (1771-1796 A.D)
Shri Jugasai Deo IV
26th ruler (1796-1831 A.D)
Shri Biswanath Deo
(Zamindar of Lanjigarh)
Shri Sundar Singh
(Zamindar of Dadpur)
Shri Fatte Narayan Deo
27th ruler (1831-1853 A.D)
Shri Udit Pratap Deo
28th ruler (1853-1881 A.D)
Shri Krushna Deo
Shri Gopinath Deo
(Zamindar of Dadpur)
Shri Raghu Kesari Deo
29th ruler (1894-1897 A.D)
Shri Brajamohan Deo
30th ruler (1917-1939 A.D)
Shri Pratap Kesari Deo
31st ruler (1939-1947 A.D)
Shri Birakeshari Deo

CHAPTER – V

ADMINISTRATION

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ADMINISTRATION

Raghunath Sai, the first ruler of Kalahandi ruled Kalahandi for 35 years peacefully. He maintained good relations with his brothers and received full-hearted co-operation from them and ruled peacefully.[1]

Hari Chandra Deo was the sixth Naga King of Kalahandi. He was very kind and liberal to his people. Hari Chandra was a noble king of Kalahandi. His fame was spread too far and wide. He was a religious king. He went on pilgrimage to Prayag and gave gifts of 108 cows to the Brahmins. He also went on pilgrimage to Srikshetra Puri and paid homage to Lord Jagannath and distributed wealth and properties to Brahmins. He gave food and rich presents to 36 Niyagas. The people of Orissa could feel the pulse of glory and greatness. He was very kind and merciful to his people.[2]

Raghuraj Deo ruled over Kalahandi from 1306 to 1337 A.D. 65 AN. Raghuraj Deo was the most liberal Naga King of Kalahandi. He introduced reformation in administration. He abolished fine and penalty punishments. He issued strict warning to his officials not to be oppressive while dealing with the people. He was very kind and liberal to his subject. He was above all the mean practices of a king. He tried his best to provide maximum comfort and facilities to his people. He supplied food and shelter to the travellers and visitors to his estate and gave honourable treatment.[3]

Purusottam Deo was succeeded by his eldest son Jugsai

Deo IV in 1796 A.D.[4] He was deeply religious. Jugsai had planted orange garden in Chura Pahar. His Bagheliani queen dug a Sagar at Dharmagarh.[5] He dug many tanks in different villages for the free water supply to the people.[6]

Jugsai Deo was succeeded by his eldest son Fate Narayan Deo after his death in 1831 A.D.[7] Raja Fate Narayan Deo made an earnest and effective efforts for the suppression of human sacrifice in the hilly tracts of the Zamindaries of Kalahandi. The in human practice was entirely done away with. It was glorious achievement of Fate Narayan Deo a great event in his reign.[8]

During the reign of Fatte Narayan Deo, when 4 primary schools were opened in the ex-state of Kalahandi. No more information is available to throw light on the centres of learning in the ex-state of Kalahandi. When the ex-state was under the administration control of central provinces, prior to this, the indigenous system prevalent was the village schools called Chhatasalis, usually controlled and managed by the villages headman. The type of education imparted in these institutions was ordinarily reading, writing and simple arithmmatic.[9]

Raja Udit Pratap Deo ascended the throne in 1854 after the death of his father Fatte Narayan Deo. Udit Pratap Deo was the most illustrious king among the Nagavamsi Rajas of Kalahandi. Raja Udit Pratap Deo collected a number of learned Brahmin and gave them villages mafi for their maintenance. He made summery settlement in the state. He abolished Levis and declared the state open to trade and commerce. As a result of which merchants from outside began to flock there the personally attended the state affairs

and made detailed arrangements for the discharge of criminal, civil and revenue works. He was liked by the British Government and the people because of his development works. He followed a liberal policy. The Government presented him an armlet studded with precious stones as a token of appreciation of his works. His charity of unprecedented type and nearly one third of his Raj was given away to his relatives and learned Brahmins. Many times, he visited northern and southern India and his affable manners, pleasing disposition and profound liberality made him well known throughout India.[10]

During the period of Udit Pratap Deo, the number of primary schools in Kalahandi rose to 15, who ruled the ex-state from 1853 to 1881 A.D. During the reign of Udit Pratap Deo western education had is humble beginning in the ex-state of Kalahandi. He established a Middle English school in 1871 at Bhawanipatna.[11]

In his feudatory states of Orissa Cobden Ramsay mentions that towards the end of first decade of the present century, education was in charge of a state Deputy Inspector of Schools and the officer of the ex-state regularly inspected and visited the schools. The villagers themselves constructed and repaired the schools in the rural areas.[12]

Raja Udit Pratap Deo established many schools for the development of education of his people. He constructed long roads and panthasalas or rest houses for communication and smooth movements of travels. He established shilpagara or commercial institution for development of trade and commerce in his state, and spread the fame of Karond, his country all over India.[13]

At that time, Kalahandi state was underdeveloped state with dense forest and mountains. There was no court, schools, market, road etc. It was found that people were not aware of the use of coins, business and trade. At that time barter system was prevalent in tat area.[14]

Udit Pratap Deo made efforts for the development of the state all categories from the beginning of his rule at his minor age. His reign was very peaceful period in his time. It was the brightest development period of Udit Pratap Deo, Queen the Kumari assisted the King Udit Pratap in every possible way for the development of Kalahandi. She looked culture and progress. It was her great efforts to develop the kingdom of Kalahandi.[15]

During the reign of Raghu Keshari Deo, there were 58 schools in the ex-state in 1907-08 of which 10 were private institutions. These included one Middle English School at Bhawanipatna, one Upper Primary Boy's School, 49 Lower Primary Schools including one girls school and one separate schools for low caste children and 6 elementary schools (Pathasalas). There was a hostel attached to the Middle English School. The number of pupils on the rolls during the year was 4860 of which 393 were girls and the ex-state spent about Rs. 10,000/- a year on education. The ex-state enjoyed the services of the Agency Inspector of School.

In 1914-15 the total number of schools rose to 74 which includes one Middle English School, 20 Upper Primary Boy's Schools, 1 Upper Primary Girl's School, 47 Lower Primary Boy's Schools, 1 Guru (Teacher) Training School and 1 Sanskrit. Out of this total number of 74 schools, 49 (including the Middle English School) were

nominated by the ex-state,, 22 by the Zamindars, a were elementary schools, one pathasala receiving grant-in-aid from the ex-state. The Sanskrit Tol was maintained entirely by private subscription. The total number of pupils on rolls during the year was 7,598 including 6185 girls. There was one school for every 29 villages and the percentage of male pupils to population of school going age was 20.5. The total expenditure on education during the year 1914-15 was Rs. 15,137.61.[16]

Maharaja Brajamohan Deo was an enlightened ruler who made sincere attempt to spread education and improve agriculture in his state. He established several primary schools and middle English schools and upgraded the school at Bhawanipatna to High English School. He improved the efficiency of administration. He introduced modern system of land settlement in 1922 and became liberal in fixing land revenue. He abolished the system of hereditary appointment. He also abolished the pernicious Bethi (forced labour) and beggar (the free supply of coolies) and ration to touring officers in the state. The Kalahandi state was the only state in Orissa before India independent where there was no Bethi.[17]

In 1935 he established the Public Works Department and constructed road and buildings. In 1934, the office of the Revenue Inspector was created to look after revenue management. In 1933, he abolished Gantayat and Sardar. In its place he introduced police system. He adopted the British system of registration, stamp, endowment etc. He constructed many minor and major bridges. During his time the railway line from Raipur to Vishakhapatanam was constructed which passed through the Kalahandi state, Telephone

and Telegraph service was prevailed during his time. In 1925, Bhawanipatna get the electric supply and street lighting and in 1927 the town had pipe water system. Perfect peace prevailed. Corruption in the bureaucracy was unthinkable. Even today, Braja Mohan is known as "the maker of the modern Kalahandi".[18]

During the period of Braja Mohan Deo, the total number of schools in the ex-state was 182 in 1922-23, the break up being one High English School, 2 Middle Vernacular School, 36 Upper Primary Boy's Schools, 31 Lower Primary Boy's Schools, 1 upper Primary Girl's School, 1 Guru (Teacher) Training School and 1 Sanskrit Tol. Total number of pupils on the roll during the year was 8068 (6,774 boys and 1294 girls). The percentage of school going population for boys was 21.7 and for girls it was 4.

In 1935-36 the total number of pupils attending these schools was 8481 of whom 7240 were boys and 1,241 girls. The percentage of boys and girls receiving education during the year was 19.1 and 3.2 respectively. The average daily attendance in all these schools was 6369. The total expenditure on education during the year was Rs. 38,132.00 out of this a sum of Rs. 3159 was spent by the ex-state and the rest by its Zamindars which maintained the schools in their respective areas.[19]

Maharaja Pratap Keshari Deo was a highly educated and cultured ruler of Kalahandi. He brought a radical change in administration by introducing reforms in order to cope with the political changes of the time.[20]

Pratap Keshari Deo introduced reform in his

administration in order to self government system in the state. He continued to administration this ancient state till 15th August 1947, when on receiving the call of Sardar Patel, after India had been truncated by partition. He merged Kalahandi state with the dominion of India to build a democratic and a more prosperous integrated India.

Pratap Keshari Deo had associated the state people in the administrative machinery of the state, after the retirement of the Dewan. B.B. Mohanty and after the resignation of S.K. Srivastav who remained for a short span of time as Dewan. He appointed a Council of Ministers consisting of the Dewan, one official member and one non-official member. This Dewan was Rai Bahadur Uma Charan Das who was a retired senior officer of Bihar and Orissa provincial service. Among the other two members, P.C. Mohanty, District and Sessions Judge was one and the other one was Pataraja Maheswari Prasad Deo of Lanjigarh. He distributed portfolios among them.[21]

Maharaja Pratap Keshari Deo had promulgated the village panchayat order and Karuda Praja Sabha order in 1942 and introduced the self-government system in the state. The Praja Sabhas were organized on democratic line at Bhawanipatna, Dharamgarh, Thuamul Rampur, Kashipur, Jaipatna, Karlapat, Lanjigarh and Madanpur Rampur. The Praja Sabhas were constituted by the elected representatives of the people from different constituencies by direct adult suffrage system. The Praja Sabhas had enjoyed the rights and privilege all matters of local concern regarding health, education, agriculture and development works. On the similar like the Legislative Assembly for the state was also organized a the 12th August 1946.[22]

The Grama Sabha order was promulgated to decentralize

the local self government. They mere the bigger panchayat at and they became the constituencies for election of members to the Kalahandi State Legislature Assembly. Sri Utsabanda Pradhan was elected as minister when the nominated popular minister Pataraja Maharaja Pratap Deo resigned. The portfolio of control of civil supply was allotted to him. He was responsible to the State Assembly and having loyalty to the ruler. The Assembly could pass any resolution on administration reforms and send it to the Council of Ministers for implementation. The Council was presided by Maharaja Pratap Keshari Deo has made an honest attempt to educate the state people in the process of establishing a responsible government in the state.[23]

The Maharaja of Kalahandi was functioning as the High Court for Kalahandi State till 1946. Whereas the ruler of eastern states had a common High Court with Head Quarters at Raigarh. Justice Mahammed Ismail happened to be the Chief Justice of High Court. He was a retired chief justice of Allahabad High Court who later on became the first High Commissioner of Pakistan for India after partition of India. The Maharaja of Kalahandi appointed a District Magistrate and District and Sessions Judge for the separation of Judiciary and Executive in 1946. Previously these two organs were combined together and looked after by one incumbent.[24]

The Kalahandi State Bar was introduced by Pratap Keshari Deo and the 1st lawyer happened to be Sri Goura Chandra Panda, B.A. B.L. Exercising his power of clemency as the sovereign rules of Kalahandi state, Maharaja Pratap Keshari Deo had commuted two death sentences passed by High Court on two condemned prisoners to life imprisonment.[25]

The separation of judiciary and executive in Orissa came into effect as late as 1959 when Ganatantra Parishad joined the coalition government in Orissa.

For the better managements of forest and agriculture in eastern agency, a Board of Forestry and Agrology was created and he was its chairman Sir H.F Mooney was appointed as a Director of Agriculture and Director of Forestry. He Maharaja of Kalahaldi had taken a great effort to protect the only natural sandalwood forest in Thuamul Rampur by developing sandalwood plantation in the adjoining areas.[26]

Pratap Keshari Deo initiated Indravati Multi-purpose Hydro Electrical Project and Irrigation Project. And personally, he visited various sites from where the Indravati water of the Godavari valley could be diverted to the Mahanadi basin over the Eastern Ghats to make on waterfall of 1200 feet and ultimately to irrigate the Kalahandi plains. In 1949, P.K. Deo engaged the then Retired Chief Engineer of Bombay Mr. Baxter Presidency to give a preliminary report about the hydropower generation irrigation potential of this project.[27]

Pratap Keshari Deo specialized on hydrology and construction of dams and went for practical training in the Tennesy Valley project. On his return Sri Bhubaneswar Behera took up the detailed investigation of the Indravati project which saw the light of the day in 1978 when Prime Minister Morarji Desai laid the foundation stone and work started. Looking mining and geological officer, Sridhara Pattajoshi, found large deposits of bauxite on the hill tops of most of the hills known as 'malis' in Kashipur, Karlapat, Thuamul Rampur and Jayapatna areas. Initial steps were taken to

explore and bauxite deposit at Karlapat by floating a state owned company called Kalahandi Bauxite, Pratap Keshari Deo made Bauxite Survey of Kalahandi.[28]

He developed self-sufficiency in food stuff. Cobden Ramsay and Col. Elliot mentioned in their reports that Kalahandi was exporting a large quantity of paddy to distant places. Kalahandi had a large number of tanks for the purpose of irrigation right from the ancient times. Most of them became silt. Maharaja Pratap Keshari Deo had undertaken renovation works for two or three tanks in a year. He took three to four years to renovate large tanks like Karunasagar in Kasrupada, Udesagarin Asurgarh and Chhoriagarh Sagar, each of their watering 200 acres of land.[30]

He constructed the New Irrigation Project in the drought prone area of Siuni near Ampari and the Patkabahali M.I. Project in the Saria area. Kalahandi stte supplied 1,00,000 tonnes of rice to the famine stricken Bengal Presidency. M/s Ispahani and Company which is now in Pakistan was given the sole procuring agency of Kalahandi state.[31]

Maharaja Pratap Keshari Deo made a lot of development in the existing dispensaries of the state. He provided facilities for operation theatres and made free distribution of medicines. In 1944 he brought, most valuable medicines penicillin which were packed in ice, from Bombay. He encouraged the promising local students by providing the training as doctors at the cost of the state. The headquarter hospital at Bhawanipatna was improved by providing an X-Ray ward and electric therapy facilities. A maternity was under the supervision of a qualified lady doctor was opened. Dr. P.N. Sarkar

was appointed as the state medical officer. The Maharaja of Kalahandi had established a fifty bedded T.B. Hospital in Udit Narayanpur which became the only hospital in Orissa after the merger of the states in 1948.[32]

The Maharaja Kalahandi improved in Bhawanipatna High School by providing it with a modern building and modern hostel. The provided all the primary schools with Pucca and tiled building. All those students who passed out from the high school were sent for higher training in Medicine, Engineering, Police, Forestry, Fishery, Mining and Geology, Judiciary and Administration etc.[33]

He made a town planning at the capital city of Bhawanipatna. He brought town planning officer named Mr. Leslie from Patna State on contact basis. The areas were earmarked for playground, parks, swimming pools, recreation centres and cinema houses.[34]

The direct British Rule in Kalahandi was almost synchronized with the death of Fate Narayan Deo and the succession of his son Udit Pratap Deo. Udit Pratap Deo was the most illustrious king among the Nagavamsi rulers of Kalachuri. He followed a liberal policy and was liked by the British Government. The British authority presented him an armlet studded with precious stones as a token appreciation of his works.[35]

In relation between the Kalahandi state and the British Government were regulated in 1905 when the state was transformed to the Orissa Division.[36]

On 16th October, 1905 the states of Patna Kalahandi,

Sonepur, Bamra and Redhakhol were transformed from political control of the administration of central provinces and placed under the control of the Commissioner of Orissa.[37]

It is said that the Garjat state is an irregular mass of forest, covered by hills, broken by river valleys with hither and thither a wide rice growing plains, and covered for the most with dense jungle. They were most probably the wildest and the least accessible area.[38]

There were instances of Zamindaries being taken under the management of the states for gross mismanagement or incapacity as in Kalahandi or an account of minority. The Zamindaries being mostly very distant and inaccessible, control of the ruler was necessarily black. Those Zamindars sidered themselves more or less independent. Therefore, highly undesirable conditions developed from time to time. Such conditions compelled the political department of the British Government to pass order diverting the powers of the Zamindar direct control over the administrative affairs.[39]

The ex-state, Kalahandi had five Zamindaris viz., Karlapat, Mohulpatna, Madanpur, Rampur, Lanjigarh and Kashipur. These Zamindaris were originally created for the maintenance of the junior members of the rulers family.[40]

The provisions of the Sanads formed the basis of the rules and practice in respect of the British control and supervision of the state. The power of supervision and control given to the officers of Government by Sanads were wide. The British officers had full powers to prevent injustice and oppression. They had the right to see

the proper administration of the state and world interfere whenever it was necessary to do so and to secure sound administration.[41]

It is observed that the administrative system in the feudatory states of Orissa was neither orderly nor proficient. The Rajas with their medieval outlook could not provide a sound administration, although they promised in the Sanads executed to the East India Company.[42]

When Kalahandi was under the management of the British Government from 1896 to 1917, a settlement was made in the state in 1904. But the whole state was not surveyed regularly. However, a number of villages were surveyed by the masahat system of Cuttack. The settlement except of certain villages was summery.[43]

A new settlement was made in 1922 on the soil unit system and enhancement was made upto 100 percent in the case of individual ryots or villages. But it was limited to 60 percent for the pragana.[44]

The revenue system of the area had been gathered from the Old Gounti Patta, customs and precedents. No Tenancy Act was in force nor any Tenancy Acts of the old districts had been introduced. The Durbar records mentions that the spirit of C.D. Tenancy Act and Land Revenue was in force but in actual practice, most of the provisions of these acts were not followed.[45]

According to the Ryoti tenure document, a ryoti cannot be outsted from his holding except for non-payment of rent or transfer of his holding. The rent of the ryots holdings is also fixed for the period of the settlement. There is no clause regarding the inheritance of the

holding lands abandoned or surrendered. Nothing is mentioned in the record of the lease holding regarding abandonment or surrender of ryoti land at the disposal of Gountia.[46]

Generally speaking there was one Gauntia in each village. Hereditary right to succession to Gauntia tenure use was not recognized. The lease or patta of a village was terminable at the nest settlement. Usually during the currency of the lease, the right of the eldest son to succeed was recognized, but after the expiry of the lease, the ruler at liberty to give it some one else.[47]

The village headman were generally decadents of the original headman, but were tribal tradition is not strong and the original found of the village has been lost right of 1 in such case, there is reason to believe that the past was after held by a peson chose by the villagers.[48]

Some tenant being unable to cultivate their lands were found to have leased out portions thereof to other persons in return of annual payment of a definite quantity of paddy or cash by the latter such tenants have been recorded as Sikimi tenants and persons cultivation on annual lease only known as Kadoghena.[49]

There was not tenancy law on the ex-state of Kalahandi during the princely rule although it is said that in spirit, the Central Provinces Land Revenue Act and Central Provinces Land Tenancy Act were being followed. But in actual practice the Gaunti Patta was the only the matter of rights and duties.[50]

Moreover, the tenants suffered a lot due to the corrupt practices of the headmen, extracting more from the ryots and

neglecting to issue proper rent receipts to them.[51]

The Ryoti Tenure in the ex-state of Kalahandi was mot peculiar in character. There was no revenue law, as such. The relations between the state and the Gauntia and Ryots was regulated by the terms of the lease granted to the Gauntia.[52]

If the ryot failed to pay the revenue on the fixed date or the headman or Gaontia did not pay the land revenue to the state on the due date, the question of recovery arose. Usually the default was made by a headman. A notice or sometimes a warrant of attachment of movables was issued against him. If they did not pay the movables were put to auction.[53]

All the tenants of ex-state of Kalahandi holding cultivable land in village and paying rent are known as occupancy tenants. The occupancy right accrues from the moment a land settled with a tenant. There is not old custom or practice regarding any period after which he acquired occupancy right.[54]

All villages, except five in Khalsa and a few held direct by Zamindars and Maufidars are managed by Gaontias. They execute a lease or patta.[55]

The Gaontias in the ex-state of Kalahandi wielded an enormous influence in the village. They enjoyed the best lands of the village. As long as they did not indulge in any activity against the Rules, they continued their position and held these lands. Those lands are called Bhogra Lands which was generally the best land in the village.[56]

The village administration was the lowest unit of administration and it constituted the very backbone of the whole administrative system of feudatory states of Orissa. Thus each villages was considered as a corporate body and its affairs were managed through the headman and an auxiliary staff.[57]

The Gaontia shrouded heavy responsibilities in the village. He was considered as a revenue, administrative and a judicial officer in his village this most essential qualification was satisfy all and make himself beloved.[58]

The Dewani was the highest official of the state to assumed the most important place in the state next to the Raja in rank. This position was that of the Prime Minister in the modern state.[59]

After the death of sixth Naga Raja, Hari Chandra Deo, his son Rama Chandra Deo succeeded the throne of Kalahandi, while there was disorder and anarchy in the state. The Khondhs promised that they would give protection and help to the Raja and appointed a Dewan to assist him in the affairs of the state. Sarbanks was appointed as Dewan accordingly.[60]

The Dewan was the Executive Head of the State. A select body of professional bureaucrat worked under his control and supervision to carry on the executive administration of the state.[61]

The Dewan was appointed directly by the chief and his post was not hereditary. There was no prescribed principles for the eligibility of the post of Dewan which was neither found in the Durbar record nor British. But for the appointment of such post competence

and efficiency in political and military matters must have been taken into consideration. However, the ruler usually followed the policy to appoint an outsider against this post.[62]

Pandit Batuk Bharets, an outsider who was a great learned scholar was appointed as the Dewan of Raja Raghu Keshari Deo in Kalahandi in 1896.[63]

F.G. Bailley writes that the absolute rules very often prefer to recruit aliens for administration because they were more amenable to the Raja's discipline.[64]

During the rule of Maharaja Braja Mohan Deo the British Government appointed Jugal Kishore Tripathy as the Dewan of Kalahandi to assist the Maharaja in the political affairs of the state.[65]

The position of the Dewan was yet delicate in the state. He was used to be changed with the change of the chief as the he had his own favourite to reward. The Dewani should later to the whims and passions of the prince.[66]

Maharaja Pratap Keshari Deo had associated his state people in the administration of ex-state of Kalahandi after the retirement of his Dwean, B.B. Mohanty and after the resignation of Dewan S.K. Srivastav who had succeed B.B. Mohanty. The Malaraha constituted a council of minister and appointed Rai Bahadur, Uma Chandra Das as his Dwean.[66]

The Dewan or the Bewarta was the key has in the administrative affairs of the state. A.J.M. Mills noted that Bewarts were the ipsofacto rulers in all tributary states. The Rajas were the

mere tools in their hands.[67]

All the revenue mattes were brought under the authority of the Dewan. Thus held Sardars of Paraganas and Sabarkars and Pradhans of the Mauzas under his supervision and control.[68]

The control of revenue administration in the Zamindaris of Kalahandi was very slicut. Considereing that except the Dewan other state officials like Tahsildars did not tour in those areas.[69]

Like the Raja, his Dewan used to go on periodical tours around the state and looked into the affairs of the people. In some states the Dewan would go on tour as many as 13 days a month.[70]

The Dewan was the head of the executive administration. Thus he was required to perform multifarious functions.[71]

Important matters between the Raja and the British Government were personally conducted by the Dewan. Moreover during the absence of the Raja the Dewan remained in charge of the state and he was supposed to exercise all the administrative powers of the Raja.[72]

The Dewan had revenue work as well as civil and criminal judicial work. The Maharaja of Kalahandi state was the final authority in all matters and passed final orders in case of appointment and ejectment of Gauntias and Maufidars.[73]

There was a post of Assistant Dewan in Kalahandi like the state of Nayagarh.[74] The Assistant Dewan in charge of Registration Department in Kalahandi. But Registration was not compulsory in any case.[75]

The Raja stood at the head of the government of the state. His office was hereditary and his eldest son was called the heir apparent or Yuvaraj who used to succeed him.[76]

In all the administrative affairs the Raja was the state. His will was the land and his powers were absolute. he was the very foundation of source of all authorities in the state.[77]

The Rajas exercised his power to issue either verbal orders or instructions in important administrative and financial matters and thus provided administrative assignment. On the other hand, the heads of the department and other officers used to honour his orders. At the same time an appeal from all departmental orders passed by the heads of departments lay before him for his approval.[78]

He held supreme power in the appointment, promotion, degradation and dismissal of the state officials. Further, he enjoyed the power of delegation. He could delegate all or any of his powers to any officer of the states during his absence on occasion, if he considered necessary. Of course, in the conduct of administrative the sons of the Rajas found to have assisted him and for this purpose they used to stay in state capital.[79]

C.L. Philip, the Political Agent of the feudatory states, writes that the Raja used to spend a considerable period on tours of inspection and supervision in his state.[80]

There tours mostly aimed at checking corruption and oppression of the royal officers. During this period he came into contact with the ryots and hear their grievances and promised to look into their cases.[81]

G.F. Cockburn writes that the Raja ruled his territory pretty much according to his own idea of right and wrong.[82]

Of course, the Raja managed his administration duties with efficiency. Everything either good or bad in connection with administration left to himself.[83]

Maharaja Braja Mohan Deo was an enlightened ruler of Kalahandi state. He made sincere affords to spread education and improve agriculture in his state.[84]

Generally speaking, the Raja was in his general conduct of his subjects either oppressive or cruel. The state of affairs would become worse when the Raja utilized as tools in the hands of his designing servants.[85]

During the reign of Purusottam Deo, the people of Kalahandi broke into rebellion because of the complicity of Gangadhar Dewan in the marriage of two sons of the king. In fact, the supporters of king became furious and killed the Dewan.[86]

G.F. Cockbures reported that the Rajas were for glad to resign the direct management of their estates into the hands of persons in whom they foolishly taken their confidence and whom ministry to their masters vices and extravagance soon bring the estates and the family to the verge of distruction.[87]

The Naga King, Jugsai Deo IV of Kalahandi was deeply religious much of his time was spent in worship. Thus he resigned the direct management of the sate to his second brother Biswanath Singh. Biswanath Singh reigned the state according to his sweet will.

Hence, there was dissatisfaction among the officials and discussion in this palace. In course of time, after the death of king Jugsai Deo, when his eldest son. Fate Narayan Deo succeeded him, Biswanath Singh broke into rebellion against Fate Narayan Deo to occupy the Gadi.[88]

When the ex-state of Kalahandi was under the administration of the British Government and its affairs were managed by the political agent, there was a superintendent assisted by Assistant Superintendent and a staff of Revenue Officers. The Revenue Officers were responsible for managing matters relating to the general administration of the state. The superintendent exercised the powers of the chief except the sentence passed by him submitted to the Political Agent for confirmation. The Assistant Superintendent exercised the powers of the first class Magistrate.[89]

All the civil and revenue reports of the state were made to the Political Agent. He had to right and authority to make an enquiry in these matters. One such reports made by him reveals that arrears were recovered and paid to the state by the Gaontia in Kalahandi state was not correct.

In the villages including Zamindari areas there were Chaukidars, Jhankars and Nariahs. They had enjoyed Jagir lands except in the dangarla area where they were entitled to certain payments from the ryots. Generally the Choukidars were said to collect cooked rice from the ryots for this. Consumption and at the end of the year, they would collect grain from them. The Choukidars were supplied with uniform by the state and Khalsa as well as in Zamindari villages. The village semantic except the Choukidar were

appointed by the Zamindars in their Zamindari areas. but in case of appointment of Choukidars, the approval of the state was highly essential.[91]

Choukidar, Negi, Jhankar and Ganda constituted the auxiliary village staff. They performed most important duties in the village. They were all remunerated with service holding which they held rent free.[92]

According to the custom prevailing in each village in Kalahandi, the Jhankar and Choukidar were to get some paddy from the tenants at the time of harvest. In dangarla tract as there was no service land, the Choukidar would get ration known as 'Gundi Pej' from the tenants for his maintenance. The Gundi Pej consisted of some cups of gruel of mandia and rice. The Choukidar was accumsted to collect the Gundi Pej from the house of the tenants in the village daily.[93]

Choukidar was the principal village servant found in the feudatory states of Orissa. The word Choukidar is derived from the word 'Choukey'. It was one of the most important institutions in the country.[94]

The Choukidar performed most valuable duties. He maintained peace in the village. He used to guard the rice field and helped in the collection of rents, measured lands in case of disputes, used to guard against commission of cognizable crime and reported the village headman about all such occurrences, checked illicit export of commodities from the state and reported birth, death and outbreak of epidemic diseases etc.[95]

The Choukidar were remunerated usually be smell grants of rent free Jagir lands.[96]

Jhankar was another principal servant in the state. He was usually of aboriginal descent. He served as the village watchman and the village priest. He also protected people against tigers and evil spirits.[97]

The post of Jhankar was hereditary and confined to one family. The Jhankar enjoyed a service holding, free of rent. His Jagir contained some of the best lands of the village has Jagir land was not transferable and one who would do so was liable to be dismissed.[98]

There was another village servants known as Ganda. He was of a low caste, Ganda. He combined in himself the functions of both a village watchman and scavenger. He also performed other menial tasks of the village including carrying messages etc.[99]

Negi was also a village servant who was mostly found in the central provinces and Chhotnagpur group of states. He acted as a kind of general assistant to the Gountia. His main duty was to collect rents from the tenants at the door and to keep its accounts.[100]

The post of Negi was usually hereditary. He enjoyed as remuneration a small portion of the rent free land.[101]

There was another village servant known as Nariah. He was generally appointed by the Gaountia in consultation with the Panch.[102]

The Nariah was the herdsman and water carrier. In the pasts, when the troops marched and the government officers toured

through the areas with large routines, the Nariah had come to their services. He also received rent free land which was remunerated with service holding.[103]

In post of the villages of the state, washerman, barber, potter and blacksmith were found to perform essential services to the village community. They cultivated land free of rent for services rendered by them. Except to Brahmothar and Devottar Mauti villages where the mafidars utilized the services of such Jagir holders, the Jagirdars of other villages did not generally reader any service.[104]

During the rules of Jugsai Deo from 1796 to 1831 A.D. Raja Fate Narayan Deo from 1831 to 1853 A.D. Raja Udit Pratap Deo 1853 A.D. to 1881 A.D. and Raja Raghu Keshari Deo from 1883 A.D. to 1897 A.D. large number of Mauti grants or rent free grants were made to the Brahmins and the deities in Kalahandi. Most of such grants are continuing till now.[105]

The Debottar grants of the ex-state of Kalahandi were managed by the Debottar department under the control of the rulers mother.[106]

A large number of land grants were made to the Paikas who constituted the local militia in older time. The Paikas ordinarily held their lands rent free in the liability of being called up for military services.[107]

The Jagirs which were created to serve the purpose of national militia was called Nalia Jagir.[108]

There was a land record office with 19 Patwaris and 21

inspectors during the Durbar regime. But this office did not follow the procedure of work as laid down in C.P. Land Record Manual. Matters were entirely left in the hands of the Patvaris and there was absolutely no check over their work.[109]

Bethi Begar was a significant feature of the cultivators lot round which much agitation had centered, was the liability to forced labour or rendering or commodities free or at privileged rates, either to the Ruler or the Thikedar or Headman or to the Zamindar or tenure holder or similar in posts.[110]

Bethi Begar was a feudal system of servitude which existed in all the feudatory states of Orissa in some form or other. However free labour was called Bethi and forced labour the Begar.[111]

Villagers were liable for construction and maintenance of village roads, deraghars or rest houses, temples and clearance of forest boundary lines. They were also required to do their during Rath, Dasahara and other festivals.[112]

The evil practice of the system of bethi and beggar was abolished in 1929 which gave rise to the demand for labour. The landless people found no difficulty in finding employment in various public work of the ex-state of Kalahandi.[113]

With the opening of the Raipur, Vizianagaram railway line in 1930 and abolition of Bethi and Begar, there was gradual improvement of the condition of the people of ex-state of Kalahandi.[114]

There was yet another evil system in the state called Rasad. This practice affected adversely to the economic life of the

people. By this system, the ryots were required to make supplies of provisions to the Raja and his officials friends and guest passing through or touring the villages. The ryots supplied them rice, ghee, goats, chickens, eggs, fish, vegetables, spices, curds, dates, fuel and even utensils.[115]

In 1940, the Rasad System was abolished. The custom of Bahabandha which was a compulsory engagement of a man as a servant for the debt agreement made by this parents while he was a child, was also abolished. These measures gave a great relief to the poor people.[116]

It was only after the British Supremacy over the state that the police system was organized in regular way but with a small staff who acted as the protecting king of the administration. Then after the murder of Raja Raghu Keshari Deo in 1897, the state was passed on to the court of Wards till 1916-17 and during this period state police was organized in a more regular manner.[117]

The administration of police is the feudatory states was relatively very simple. It was found during the Mughal and the Maratha period that the police administration was left entirely in the hands of the chiefs and the system continued to exist under the British rule.[118]

Cobden Ramsay writes that 1907-08 a well staffed police force was maintained in Kalahandi. Even than the police administration was defective in several ways and needed thorough organisation.

Cobden Ramsay refers that the police of the ex-state of

Kalahandi was in charge of British Inspector of Police in 1907-08. In civil police was composed of one inspector, two sub-inspector, 14 Chief constables, 51 head constables and 268 constables with a civil reserve of one chief constable, 3 had constables and 29 men.[119]

The Paikas in the feudatory states also performed certain nominal police duties and it was in vogue right from the Gajapati rule of course such duties were required to be performed as and when necessary.[120]

The Paiks in Kalahandi rendered both military and civil services acting as crude police force. In 1907-08, there number was 446 and they were organised under regular police officers.[121]

Since time immemorial, the feudal militia, Paikas served as representatives of low and orders order imposed by the chiefs. In course of time they had become a source of danger and trouble for the chiefs and their influence was beyond his control to resist. Therefore they were gradually confined to guard at the palace of the chief and would escort him, on Orissan of ceremonial functions.[122]

The important police stations of the state wise located at Narla, Bhawanipatna, Karlapat, Jaipatna, Borda, Thuamul Rampur, Kashipur, Dangsil, Koksara, Madanpur Rampur, Lanjigarh and Junagarh.[123]

The rural police in the feudatory states consisted of mainly Choukidars, Paiks, Jhankar and the Ganda they performed a considerable degree of police duties in the villages.[124]

The administration of justice and police in the feudatory

states was very simple. There was no independent judiciary. The Raja was the fountain of the justice. He was the supreme head of the judicial business of the state. He himself was called the chief's court or "Hazur Court". Within the state it was the final appellate authority.[125]

There was the Dewan's court in the state which was presided by the Dewan. It was an appellate court which heard appeals from the lower courts. The Dewan was vested with original power to administer civil and criminal justice lay direct to the chief.[126]

There were seven judicial tribunals in Kalahandi state in 1914-15. They were court of the Superintendent, Assistant Superintendent, Tahsildar, Naib Tahsildar, Zamindar of Mahulpatna, Zamindar of Kashipur and Zamindar of Langigarh.[127]

The administration of jail was in the hands of the chief. The rules for the management of jail in the feudatory states have been approved by the lieutenant Governor.[128]

There was a jail at Bhawanipatna during the Durbar regime. The staff of the consisted of one jailor, one naib jailor two head warders, two gate warders and eighteen male warders. The chief medical officers of the state was appointed as the part time superintendent of jail. The Sub-Assistant Surgeon of the main dispensary of Bhawanipatna remained in charge of jail hospital.[129]

Cobden Ramsay writes that the jail at Bhawanipatna was well managed and was well appointed in 1907-08. The jail worked on the model of the jail in British India. It could accommodate more than 300 prisoners at a time. The average daily number of prisoners in the

jail was 353.[130]

The discipline in the jail was not maintained. The prisoners were escaping from the jail, because of careless supervision. During the Durbar regime, the jail administration was essentially of deterrent type.[131]

The systematic control and management of the forest which was the vital importance to the state, received careful attending during the period under review. That was the matter which had been greatly neglected in the past lack of control and reckless leases would lead to the wholesale denudation of the forests in the state. The necessity of change of policy had been impressed upon the chief by the Political Agent. Gradually the chief released the valuable assets he possessed in his forests.[132]

The Khondhs were large drinkers and the village still was a regular institution. In the recent years, the state had taken step to reduce the number of liquor shops throughout the hill tracts 9 very considerable reduction had been made. The excise receipts of the state amounted to Rs. 28,538 in 1907-08.[133]

The state of Kalahandi and Patna used to suffer considerably, because of the smuggling of indigenous Ganja from the Jaypore Zamindari. However, the government of Madras Presidency had prevented the smuggling with a great extent and prohibited the cultivation of Ganja in those states. That action brought much benefit to the excise revenue of Kalahandi state.[134] The Zamindar were allowed to make their own excise arrangements in case of liquor shop.[135]

Malaria and epidemics such as cholera and small pox almost occurred annually in the most of the parts of the ex-state of Kalahandi and Nawapara sub-division and claimed to have large death toll. However, the operation of various public health and preventive measures, the outbreak of such fatal diseases were put under control.[136]

The Sanitary condition of the country was highly unsatisfactory. Generally people depended on tanks and running reason which had infected water, as they continued stagnant vegetables matter and polluted and was unit for the prevalence of many diseases.[137]

The climate was in general not salubrious and in certain tracts like the forest region of Madanpur-Rampur and Lanjigarh, Thuamul-Rampur and Karlapat had unbracing climate, particularly for persons unaccustomed to the food and atmosphere to the country, notoriously malarias which had very evil reputation for malignant terrain and cerebral form of malaria.[138]

Cobden Ramsay recorded that there was five dispensaries in the ex-state of Kalahandi with the provision in accommodation for indoor patients in 1907-08. These dispensaries were situated at Bhawanipatna, Junagarh and at the headquarters of the Rampur-Thuamul, Kashipur and Mahulpatna Zamiindaries. These hospitals were put under the control and supervision of the medical department of the state.[139]

There were pucca hospital building in Bhawanipatna, Karlapat, Kashipur, Junagarh, Madanpur Rampur, Lanjigarh,

Jaipatna, Koksara. One Assistant Surgeon, one Compounder and other required staff were appointed to each hospital under the control and supervision of the medical officer of the headquarters of the state. These was a regular supply of medicines to those hospitals were freely distributed to the patients. There was also provisions for free distributing of food among the patients, besides their free accommodation. Further of food there was a hospital for the treatment of women and a veterinary hospital at Bhawanipatna, the headquarters of the state.[140]

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CHAPTER – VI

ARTS AND ARCHITECTURE

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ART AND ARCHITECTURE

Kalahandi district is named after the old Kalahandi ex-state. According to a popular belief, a powerful man of Rajaputana named Kalahambir, came to this part and ruled it for many years. After his name this country was called Kalahambio, which in course of time, corrupted into Kalahandi. The name Kalahandi, as stated earlier may literally mean 'black pot' or it may also mean "Pot of arts". According to the later interpretation, the name has possibly been derived from 'Gudahandi', hill located close to Koksara police station of the district, in the caves which are pointed pre-historic paintings in red and black colours.[1]

Nuapada and Kalahandi districts of Orissa provinces are not separate from the Great Indian Tradition. Therefore from the Arts and Crafts of these two districts it can be known that little local tradition of this area has always move to mingle with great tradition of Indian culture.[2]

There was a constant temple building activities in Nuapada and Kalahandi district of Orissa province, beginning from the 4th century A.D. to 12th Century A.D. After the success of Chauhan and the Naga dynasties, in both these districts, temple building activities continued and are continuing till today.[3]

The Upper Mahanadi Valley comprised the South Kosala State, Kosali Style of Temple Architecture has developed in this region.[4]

There were two types of Kosali style of temples. One was Rekha variety of Kosali Style and the other was Kosali Khakhara temple.[5]

Rekha variety of Kosali Style of temple architecture, which was provincial style had the plan to squares placed diagonally and intersecting each other at angles of 45 degrees, which gives the shape of eight pointed star. This style evolved in 8th and 9th century A.D. during the Panduvansi alias Somavamsi period.[6]

When the Kalachuri ruled South Kosala, they evolved a peculiar style of their own. The Kalchuri temples have snake hood like projections on the four sides of the Gandi of Temple. Such temples of Kalachuri are found at Narayanpur and Rajim in Raipur District. Sabariaarayer in Bilaspur district, Sita Mata temple of Deorbija in Durg District, Bhubaneswar temple on the embakement of Tribandha tank at Khariar, Jagannath temple of Komna and throughout Kosala belt of Uper Mahanadi valley.[7]

Manikeswari temple has angles on its plan. Therefore, it can be claimed that Kosali style of Rekha temple plan had influenced its plan, on its Gandhi Snakehood like projection are found on its four sides. So it can be said that the present Manikeswari temple has received the influences of Kosali style of Rekha temple and Kalachuri temple architecture.[8]

Among the inscriptions, mentions may be made of Dadhivamana stone temple inscription at Junagarh, which was issued by Maharaja Jugashai Deo from Kalahandi Nagara, his capital granting some concession to the Brahmanapura. This record is dated as the Yuga era 4819 i.e. 1718 A.D. It may be noted that the name Kalahandi occurs for the first time in this record. The modern Junagarh was then known as Kalahandi Nagara. One male and one female donkey are chiseled in sexual cohabitation pose. On the top of this inscription and is of art interest. This is a Mithuna stambha, as mentioned in Prapathaka IV, Sutra of 22 of Vastusutra Upanisad of Atharvaveda. This proves that Atharvavedic practices was prevalent in Kalahandi district during the 18th century.[10]

Two inscribed canons are installed in front of the drawing room of the building of palace at Bhawanipatna. It is known from the inscriptions that they were casted at Junagarh. The inscriptions are written in Oriya script and proves that metal casting was well known to the people of this area.[11] Temple art, sculpture, coins, copper plates and wooden art heritage of the districts, Uma-Maheswar image with Urdhavalinga (Penis erectus) and Laxmi Narayan of Belkhandi site, are the earliest such images or arts of Orissa.[12]

Evidence of Junagarh's past glory consists of the remnants of an encircling moat, about a dozen of temples and few festivities. What was once a deep moat is now either completely silted beyond recognition or a shallow place breeding mosquitoes. The temples none of them exceeding 50 ft in height are devoid of

ornamentations and sculptures. They are, presumably, the works of Naga rulers. Important of the local temples belong to the following deities: Lankeswari, Jagannath, Ramaswami, Balaji, Gopinath, Kanaka Durga, Dadhibamana and Budharaja. Besides, there are a number of Siva Shrines.[13]

The Hari-Bhairava image with four hands, which is about four feet in height found from Junagarh. The left upper hand holds a chakra and the right upper hand holds a Dambaru. The unique matter of this Hari-Bhairava image is that, it has Urdhavalinga (Penis erectus). Usually Siva image have penis erectus, indicating his erotic aspect, but the Urdhavalinga of a Hari Bhairava image is a rare occurrence and shows the synchronization aspect of Saivism and Vishnuvism to have been very strong.[14]

The image of Lankeswari is a four armed female deity. On the raised right and left hands she holds Sankha and Chakra, while the lower two hands are in abhay mudras. Thus, the image shows synchronization of Shaktism and Vishuism.[15]

The present Manikeswari temple stands within the compound of the palace of Naga dynasty. For the convenience of the study, it can be divided into two parts viz. Architecture and Sculpture.[16]

The temple is built of Panchayatana plan. The facada is separate from the main shrine. It is also known as Sinhadwara (Lion's gate). Two colossal Lion statues are installed on either side. After crossing the Lion's gate of the Shrine, the visitor come

across the main shrine. The main temple consists of Pillared Hall (mandapa) sanctum and surrounded by some subordinate shrines.[17]

The sculptured art is rare in Manikeswari temple baring the images. The images can be divided into two categories viz. the animal and the Goddess. In the farmer categories Lion and buffalo figures are noteworthy sculpture. Lion and Bufallo – both in occidental and oriental sculptures lion occupies an important position. In oriental culture lion has been accepted by the Hindus and Buddhists.[18]

However, the frequent allusion of lion has been discerned in the Sakta shrine. According to Hindu mythology, Lion was the mount of Durga or Devi, besides Bufallo was the mount of Mahisasura (Buffallo Demon), the arch enemy of Durga. Thus, one may notice the installation of Lion Buffallo figures in Shakti Shrine. In either side of the arch way of Manikeswari temple, there are figures of lion mounted on Buffallo. The front foot of the Lion figures rests on the head of Buffalo. Its narrow waist having built sturdy body, open mouth and straight look renders the animal lively. There is a dejected feature on the face of Buffalo.[19]

Nagas Kings patronized art and culture in ex-state of Kalahandi. Udit Pratap Deo was a famous poet like Raj Krishna Singh of Dharakat and translated the Bhagavata (Sanskrit) into Oriya of 14 letters. As he could not complete the work before his death, the last part was written by his chief queen Maharani Asha Kumari Devi. She was the Authoress of the Political Work

Surya Vandana. Rama Chandra was the court poet of Raja Udit Pratap Deo.

Asha Kumar deeply enjoyed discussion of Sanskrit and ancient Oriya literature.[20]

The Braja Mohan Sahitya Samiti, Bhawanipatna was incepted in the year 1945 under patronage of Sri Pratap Keshari Deo, the ex-Maharaja of Kalahandi ex-state, with a view to promote co-operation among poets, writer and various literary associations for organizing literacy meetings for poets and other cultural activities. It organizes Autumnal function every year and invites prominent literatures of the state on different occasions to participate in literary meetings.

Pratap Keshari Deo established Archaeology department. This Archaeology department was established in the state under Sri Kedarnath Mahapatra and Sri Satya Narayan Raiguru who took up various researchers. Pratap Keshri Deo was the President of Kalinga Historical Society and was the founder of the Kalinga Historical Journal. It was published from Bhawanipatna.[21]

He made himself associated with Utkala Sammilini and Oriya Movement.

Dalkhai, Dhap, Dhangad, Dhangidi, Ghoomura and Madal dances were prevalent in the dependency. They were performed during socio-cultural and religious functions.[22]

The most important dances of two tribal people were Dalkhai, Krahendra or hunting dance and Karnam. There was another specific type of dance called Danda Nacha or Danda Melkhan.[23]

The original tribal culture had been centered round the village Parnaguma which was situated 12 miles away from Phulari Jharan. Pausha Purnima or full moon day of December and January was the biggest festival day of the tribals. The tribals from 40 km radius used to come to that village on the eve of the Tokimara or 'Maiden sacrifice' festival.[24]

The tribals had a strong belief in witchcraft. By exercising this art the witches transformed themselves into tiger or 'Pulta Bag', Leopards, Wolves etc and attacked human being and cattle.[25]

The tribals also practiced sorcery and created miracle. It was believed to have performed by the aid of the little finger of the right hand of a still born child that was buried and by possessing it they could cure or kill a while man.[26]

The Dhap dance was accompanied by the musical instrument known as Dhap which was modeled in the shape of a Khonjani. The Khondhs performed this dance which generally men of one village used to dance and song with women of another village. It was mostly participated by unmarried men and women to whom experienced persons guided them. It was performed during marriage and for sake of recreation.[27]

The Ghumura was originally a tribal dance of the ex-state of Kalahandi. It was named so after a typical earthern drum called Ghumura. It is the most popular dance of western Orissa. The Ghumura dancers of Kalahandi excel all others in particular dance art. The dance was performed by 15 to 20 male members. The dancers dressed with colourful dhotis and jackets and turbon on their heads with peacock feathers attached to it. The dancers fastened a chain of brass bells called Ghagudi on their waists and a chain of small brass bell known as ghungurus on their feet which produced musical sound while dancing. They used to sing devotional songs, Chhanda, Chaupadi and songs related to the stories of Ramayan, Mahabharat and the Puranas. They also used to sing romantic and humorous songs. The dance is generally performed during Dasahara, Pousa Purnima and Nuakhai and other social functions.[28]

The Dhangada-Dhangidi dance of he ex-state of Kalahandi was performed by the unmarried grown up boys and girls mostly of the lower caste communities, especially of the Dome. While dancing, the girls played with ramakathi and made graceful movement of body.[29]

The usual musical instruments of the dance were Dhol, Changu, Nishan and Mahuri. The speciality of the dance was that dance they could not dance while singing. The dance was generally performed on the occasion of marriage and other social function. The dance practiced by the people of Kalahandi was different from that of Dhangada-Dhangidi dance of Koraput and Boudh, Kandhamal.[30]

The Gond community of the dependency used to perform Madal dance in which both male and female had participated in circles, in half and full sitting positions. In this dance one person would act as a singer while others played drums. The dancers used turban in which peacock feathers were clipped. The dancers also fastened a chain of bells called ghagarla on their waists and performed musical sound. The dance was usually performed during marriage and festivals.[31]

The singes used to hold a piece of long and flat plank known as 'Kalka' and moved in a most graceful dramatic manner while dancing. He would sing songs relating to love, beauty of nature and devotion to God and Goddess.[32]

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CHAPTER - VII

RELIGION

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RELIGION

Religion of the ex-state of Kalahandi was associated with domestic festivals observed by each household and he public festivals and fair-celebrated by the people in Large numbers on auspicious days. The domestic festival were mainly confined to the worship of family deities, ekadashi and various vratas etc., while public festivals were attended by men, women and children.[1]

Ramachandra Deva, the 7th Naga King of Kalahandi ruled from 1234 to 1271 A.D.[2]

Ramachandra Deva introduced the worship of many Gods in his kingdom.[3]

Jugsai Deo was a religious King. He constructed many temples for worship of Gods and Goddesses and made grants of villages to the Brahmanas. He was also a philanthropist. He distributed food and clothes to the Blind, Crippled and needy people.[4]

The 16th Naga King of Kalahandi Anku Deo who is considered as a Rajarishi King of Klaahandi. He was deeply religious. He remained most of the time in meditation. He were on pilgrimage to Gaya during his reign to pay homage to his forefather. He had never taken any illegal step to punish his people, rather he was kind to them.[5]

Pratap Deo who ruled after his father Anku Deo was a wise and capable ruler of Kalahandi. He was a benevolent king. He distributed wealth to the Brahmanas and to the poor people. He also built rest houses for the travelers.[6]

Raghunath Deo was a religious King of Kalahandi. He went on pilgrimage to four religious centres of India viz. Badrinath, Dvaraka, Kumarica and Purusottam Kshetra or Puri. He also went on Pilgrimage to Gaya to pay homage to his forefather. He worshipped Vaisthavas and Brahmanas everyday.[7]

Dasamant Deo, the eldest son of Raising Deo was a glorious Naga king. His fame spread far and wide. He used to listen Mahabharat everyday in an assemblage of Brahmanas. His court was adorned with 17 scholars. They recited veda and vedant everyday. He ruled his country according to 'Nyaya Sastra' and punished the thief by throwing him before the tiger.[8]

Purusottam Dev went on tour to Dadpur where he was given poison in 'Nabat Pana' or sweet water. However by the grace of Lankeswari the reigning deity of Nagas, nothing was happened to him as he said to his people.[9]

Purusottam Deva insulted Ramaswami Mahaprabhu at Dadpur. The King appointed Sapta Diga as a Mahanta to the Lord and made a grant Tentulikhunti gram to him.[10]

Fate Narayan Deo made an earnest and effective efforts for the suppression of human sacrifice in the hilly tracts of the Zamindaries of Kalahandi. The inhuman practice of human

sacrifice was entirely done away with her Raja Fate Narayan Deo.[11]

Udit Pratap Deo was deeply religious. He built many temples all over his country for various Gods and Goddess.[12]

Budharaja was one of the most important tribal deity. Budharaja festival was observed just after Dasahara in the village Ampani, situated 96 km from Bhawanipatna towards the Junagarh, Koraput road.[13]

Goddess Manikeswari is the Presiding Deity of Kalahandi. The temple of Goddess is situated in the premises of the ex-Maharaja's palace at Bhawanipatna.[14]

Previously, the Rajas performed human sacrifice before the Goddess to secure divine blessing when they assured power or wished to avert danger.[15]

Goddess Lankeswati was the presiding deity of the ex-state of Kalahandi when the capital was situated at Kalahandi. The Khondabasa festival is observed in the temple of Goddess Lankeswati during Dasahara at Junagarh, the old capital city of Kalahandi. The rulers of Kalahandi used to came to Junagarh on Mahastami day to perform the Puja. Usually the sword of the deity was placed before her and worshipped. Tradition relates that this puja was performed to pripitate the deity to avoid natural calamities like drought, epidemics etc. On the Mahastami Day goats and buffaloes were sacrificed before the Goddess. On the occasion of the festival folk performers like ghumura dance and Ramlila were usually organised at night.[16]

Alongwith Goddess Lankeswari other Parswa Devi and Devtas were worshipped. They were Kali in the east and four Vairavas in the east, west, north and south. Besides, there was a deity called 'Budharaja' in Junagarh who was also worshipped for 15 days during dasahara festival.[17]

Laxmi Puja was observed in all Hindu Household on every Thursday in the month of Margsira. The Hindu women would celebrate this festival with great austerity and devotion. They worshippd the goddess Laxmi on this occasion. On the day of Makara Snkranti, Makara Mela was held at Kasurla village in Madanpur Rampur police station for three days near the temple of Nilakantheswara.[18]

Rama Navami festival, was celebrated on the 9th day of the waxing moon in the month of Chaitra on the birthday of Rama, ex-state of Kalahandi.[19]

The Rathyatra or Car festival of Lord Jagannath was observed in the ex-state of Kalahandi on the second day of the bright fortnight of Ashadha. Likewise Sivaratri festival was observed in all the Shiva shrines of the dependency, on the 14th day of dark fortnight in the month of Falguna. The devotees remained awake throughout the night and worshipped Lord Siva.[20]

Community on the religions proclivities of the Kondhs of Kalahandi, the Lt. Governor of Nagpur C.Elioot writes thus "Gods worshipped by both tribes of Konds are represented by two sticks of unequal length inserted in the ground without any

tenement or temple....the names locally given are Dumra or Dumree.[21] (Judge of Departed Soul)

Indeed, it portrays the lively picture of the religious practice of the tribes of Kalahandi. With the flow of civilization and culture, different beliefs and creeds spread in Kalahandi. Sakti worship has been widely popular in the region since ancient time. The earliest epigraphic evidence of Stambeswari worship has been found in the Teresingh Copper plate of Raja Tustikar of Woodem post worshipped by the Kondhs came to be known as Stambheswari as a result of Sanstritisation in ancient times.[22]

To trace out the origin of Goddess Manikyadevi alia Mnaikeswari, the environmental study of the locality, where it is worshipped has to be done first. It seems the name of Manikyadevi has its origin from the term 'Manikya'. The term "Manikya" means Gem Stone, Diamond or costly stones and the first origin of costly stones can be done or traced in Artha Sastra.[23]

It is known from Kautilya's Arthasastra that a state named Indravana comprising the present Kalahandi district was existing during Arthasastra composition period i.e. 4th century B.C. which area was famous for diamond. This seems to be the earliest trace of diamond in the locality in between Bastar tract in the west and Parliakhemundi in the east.[24]

The whole area in between Bastar and Parlakhemundi seems to be the locality where gem stones used to be found. In between Bastar and Parla Khemundi is situated the modern

Kalahandi district. The old name of Kalahandi was Karunda Mandala. The earliest reference of Karundamandala is found in the Madras Museum plates of Narendradhavala.[25]

In the early part of the 11th century, the territory Chakrakota Mandala in the Indravati Valley developed into a bigger kingdom comprising parts of modern Bastar District of Madhya Pradesh and Koraput and Kalahandi district of Orissa. The fragmentary Errakote inscription reveals that a Naga King named Nrupati Bhusana was ruling over this territory on 1023 AD. Most probably, King Nrupati Bhusana belonged to the Roayl Family Called Chindaka Naga. This family hailed from Sindavadi country comprising parts of Modern Karnataka and Tamilnadu.[26]

The tutelary Goddess of the Nagas of Chakrakota Mandals was Manikyadevi.[27]

An inscription discovered from Bhairamgarh reveals that the Naga King, Maharaja Jagadeka Bhusans was worshipper of the Goddess Manikya devi. Jagadeva Malla of Antarigan plates mention that Manikyadevi seems to be the family deity of the Chindaka Nagas of Chakrakoth. Someswaradeva the most outstanding Naga King desribed in his inscription as the worshipper of the heavenly and holy lotus feet of the blessed Manikyadevi.[28]

The Errakota Inscription dated the Saka year 945 i.e. 1023 refers that Nripati Bhusan was the earliest King of the Chindaka Naga dynasty of Chakrakota Mandal which comprised

the territories of present Kalahandi, Koraput, Malkangiri, Nawrangpur and Rayagarh districts of Orissa.[29]

As a result of the incursion of Chodaganga Deva near Trikalinga during 12th Century A.D., the Chindaka Naga dynasty disintegrated. After the downfall of the Chindika Nagas, no more we got any evidence regarding Manikyadevi.[30]

The Name Manikyadevi Alias Manikeswari had become very popular and it is known from the Temra and Sati inscription that during the reign of Naga King Harishchandra deva a lady named Manikya Devi had committed Sati.[31]

It seems the origin of the name of Manikyadevi is from gem stone. Manikya Devi allias Manikeswari Devi is the Istadevi of the Rajas of Paralakhemundi, Bada Khemundi, Sana Khemundi and Kalahandi.[32]

The Six Raja of Kalahandi was Harichand Deo. His reign was full of mishaps and disturbances. He struggled for 28 years to restore peace and order in his kingdom but he failed utterly and at last died in great agony. His pregnant Ranee fled to his father's house at Gadpur. The principality of Kalahandi was in the state of anarchy. The people of the state were much embossed by constant petty wars and insecurity of their lives and property. They went in search of their Ranee to Gadpur. To their great fortune, they saw that- Ranee had given birth to a son, the Prince Ramchandra Deo of Kalahandi. At their request the Ranee with her son returned to her kingdom. The brought with the

Goddess Manikeswari which is now the family goddess of the Naga family.[33]

In 1849 A.D., during the reign of Fateh Naray Deo, there was a terrible outbreak of Cholera at the Capital Kalahandi Nagara (Junagarh) and a younger brother of the Raja also died of it. There upon Fateh Narayan left the old capital and established his temporary headquarters at Bhandeswara. Eventually this became the permanent capital of Kalahandi and was given the name of Bhawanipatna.[34]

Thereafter the royal family recognized deity Manikeswari as their tutelary deity. Afterwards, Udit Narayan Deo, laid the foundation of the present Manikeswari temple. The temple construction was completed by Braja Mohan Deo in the year 1907.[35]

It appears that the present Manikeswari of the Naga dynasty was no other than the Manikya Devi of the Chindaka Naga dynasty.

In course of time, the tribal usage of worship and their object of worship Brahmanised and came under the purview of Hinduism. It took a sanskritise name like Khambeswari (Stambheswari) to suit to Brahmanical notion. Stambheswari is the best example of the processes of Hindunisation of autonomous deity. As has already been adumbrated the earliest example of Stambheswari woship is found in Kalahandi.[36]

The Hindunization process did not brush aside the tribal is a happy blending between the vedic and non-vedic

elements. This feature is conspicuous in the Hindunised autonomous deities in Orissa. Again, the icons of Hindunised deities can be made of stone, wood or clay.[37]

There is close resemblance between the iconography of Stambheswari and present Manikeswari.

There is close resemblance between the iconography of Stambheswari and present Manikeswari. In Hindunized god or goddess, it is the 'Head' which was most important. In the iconography of Stambheswari and Manikeswari, it is 'Head' which bears the significance of iconography. The rest of the body was nothing but a cylindrical pole or structure.[38]

Moreover, the Khond practice of mutual newel of post-worship (Nabalakebar) has been also practiced in Manikeswari worship in a modified manner. Manikeswari has been believed to be "Chhinnmastha" a Goddess of Dasamahavidya. Consequently, the mutual renewal has been felt imperative. But this practice was nothing but the replica of the Khond usae of post worship.

Thereafter, it can be printed out that Manikeswari was no other from the Hindunised autonomous deity Stambheswari. The name Manikeswari was given later on in order to satiate the sentiment of a group of people. As has been rightly pointed out that Kalahandi being the stone house of Ruby Stone (manik), the name of the deity "Manikeswari" or "Lady of Ruby" is justified.[39]

The ancient capital or Rajadhani of this principality was called Junabali, afterward changed to Junagarh. Junabali

was so called as human sacrifices were occasionally offered to the Goddess Lankeswari.[40]

Till the time of Fate Narayan Deo's period human sacrifices used to be given to Lankeswari deity at Junagarh. A great event in his reign was the suppression of human sacrifice in the Kalahandi state."[41]

Sixteen loose sculptures were traced, distributed at different places of Junagarh. Their iconographical study gives the religious history of the site and shows synchronization of Vishnuism, Saivism and Saktism.[42]

The origin of Lankeswari deity at Junagarh is in much controversy.

Rajendra I Gangaikonda Chola was a conqueror who led many expeditions. The Tirumalai inscription refers at the beginning to the military achievements of Rajendra as Yuvarajan. In A.D. 1018 Ceylone was completely conquered followed by destruction and looting on a large scale.[43]

After subduing the south, Rajendra Chola's military effort was the expedition of eastern India. His army marched thoroughly Jeypore, Kalahandi and Patna regions.[44]

It was during this expedition circa A.D. 1023 the army of Rajendra Chola brought Lankeswari deity probably which was a trophy won earlier at Lanka (Ceylon) to this locality probably. So, the Lankeswari deity of Junagarh be regarded as the remnant of Rajendra Chola's army.[45]

The other view is that with the spread of Tantric Buddhism Vajrayans and Sahajayana in Western Orissa, Many Tantric Buddhist deities sprang up in their literatures. According to R.P. Mishra "Goddess Lankeswari" is depicted as a Tantrik Goddess Lankeswari in one of the Sadhanas of Sadhanamala.[46]

The Cult of Lankeswari most probably prevailed in Sonepur during this period on that rock bed near Lamkavartaka in Mahanadi. There is possibility that the cult of the tantric Buddhist goddess Lankeswari might have spread till Junagarh.[47]

Stambheswari, the 'Goddess of the post of Pillar', is one of the formless autochthonous deities widely worshipped in the hill tracts of the Sambalpur, Bargarh, Dhenkanal, Anugul, Bolangir, Sonepur, Kalahandi, Nawapara, Ganjam and the Gajapati District of Orissa. The Goddess was locally known by the colloquial name as Khambeswari she is worshipped as a manifestation of Sakti in the form of wooden posts or pillars and also through stones.[48]

There is a temple of Khambeswari on the bank of the river, Sagada in Kalahandi situated approximately 12 km away from Bhawanipatna towards Junagarh road on the National Highway.[49]

Goddess Sthambeswari was an aboriginal deity. She was generally worshipped by the non-Aryan tribes of hinter-land of Orissa. But in course of time like many other tribal deities she was accorded a place in the Hindu Pantheon. When the Aryan

invaders came to Orissa and settled down amidst the non-Aryan tribes, they adopted Stambheswari and began to worship her.[50]

Stambheswari was subsequently transformed from a nomadic cult to Sakti cult by the Aryan Chiefs who gradually established small Kingdoms of their own and received help from the tribals for consolidation and defence of their territories.[51]

The tribal deities like Stambheswari were Aryanised and patronized by the Kings as tutelary deities in gradual process. The dominant autonomous deities, on the other hand enabled the kings to consolidate their powers and legitimating in the western Orissa.[52]

Mother Goddess worship is a universal phenomenon. In fact the earliest representation of the creative faculty in the universe was seen in the form of Mother Goddess with emphasis on worship of genital organs of female and the male.[53]

Besides Hinduism, Sikhs, Jainism, Buddhism, Musalman and also Christians were also foun din the ex-state of Kalahandi.

The Sikhs were found in the urban areas of the dependency. They were the immigrants from outside the state. Most probably they had come to Kalahandi during the reign of Maharaja Braja Mohan Deo.[54]

The Jainas and the Buddhist were found in the ex-state of Kalahandi. These numbers was very few. They were mostly immigrants from Western and Northern India.[55]

The Christian were also found in less number in the dependency. The protestants denomination which included the American Evangelican Mission under the church of India started their missionary work at Khariar in 1924. Since then they spread their missionary activities to other parts of the ex-state.[56]

A few number of Musalmans were found in the ex-state and they were mostly resided in Kalahandi Sadar, Junagarh, Jayapatna, Nawapara, Jonk, Komna and Khariar police station.[57]

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CHAPTER – VIII

SOCIO-ECONOMIC CONDITION

CHAPTER - 8

SOCIO-ECONOMIC CONDITION

The Society in Kalahandi is a heterogenous one. It was composed of diverse elements of Hindu, Musalmans, Jains, Christians. Caste played an important role in the socio-economic life of Kalahandi. The society was bearing the age old traditional structure, customs and religions beliefs.[1]

The 'Khonds' are the most numerical in Kalahandi. They were the second important scheduled tribe in the state. Though they were found all over the state of Kalahandi they were more concentrated in Bhawanipatna, Lanjigarh, Dharmagarh and Jaipatna Tahsils. The Khonds were generally dark in complexion though among them some fair-skinned persons were found.[2]

The Khonds were the virtual masters of the inaccessible hill tracks of Kalahandi. They would prefer to take out their livelihood by the less arduous system of 'Dahi' or 'Jhum' cultivation. The sides of the hills on the valley of Kalahandi bore the eloquent testimony to that destructive system of 'Dahi' cultivation. Since a long time the Khonds reigned the hill tracts of Kalahandi without check by paying a normal revenue to the chief. They were exceedingly an independence race. They would never hesitate in showing their resentment to any new appearance or stranger in their mist.[3]

The Kondhs call themselves Wui or Koilak and Kuinga in the plural. The name is identitical with Koi or Koya of the Godabari Agency.[4]

The word Kui, in the Khondh language means above or lofty. Thus the Khonds were the lofty or lordly people. They were the superior race and the master of the high country.[5]

According to Guha, the tribals of Orissa belonged to Proto-Austroloids Group. This Group is Characterised by dark skin colour, sunken nose and tower forehead. The Munda, the Oraon, the Ho, the Gond and the Khonds etc are belonged to this group. Thus the Khonds of the ex-state of Kalahandi were Proto-Austroloids.[6]

Generally, the Khonds are simple in nature. They are innocent, truthful and credulous. They behave most pleasantly highly hospitable to guests. They could also give protection to enemies if they had taken refuge. They couldbe easily won over with good gesture and kindness and with fair dealings.[7]

The Khonds of Kalahandi used to worship two sticks of unequal lengths inserted in the ground without any tenement or temple. Those two sticks are locally known as Dhurni or earth and Dhurma, the judge of departed soul. [8]

In Kalahandi, the Khondha occupied a privileged position being close to the King. There was a tradition in the state that the Raja of Kalahandi was used to sit on the lap of a Kondh on the occasion of the oaths of fidelity. It was also customary for the Raja to marry a Khondh girl as one of his wives though he did not allow her to live in the palace.[9]

The Khonds were divided into two cases namely Kachharia Khond and Paharia or Dangaria Khondh. The Khharia

Kondh settled in the plain areas. They had taken up regular cultivation and adopted Hindu ideas and manners. But the Paharia or Dangari Khondh lived in the hill tracts. However, Macpherson describes them as Benniah and Maliah Khondhs respectively.[10]

Kutia is a sub-tribe of Khondh. The term Kutia has its origin from the Oriya word "Kuti" means cave. Thus, that section of Khondhs originally used to live in the hill caves and were called as Kutias.[11]

The important features of the Kutia Khondhs were the practice of meriah sacrifice, herediar shifting cultivation, Mutha organization and their unity and integrity, use of herbal medicies. Typical youth dormitory system, unique culture and ecology, raising salap tress carefully, social type of embroidery works and material culture traditional shifting cultivation leading their day to day life with joy and pleasure.[12]

The Kutia Khonds are a primitive community. They remained mostly isolated from the developed non-tribal societies.[13]

The Kutias would celebrate many festivals in a year. If there was a rich harvest they would celebrate Bichha Valli festival with the hope that the grain basken would remain full for years to come. The Kutias also used to worship Panu, the Goddess of festivals at all major agricultural festivals. In order to get rid of evil intentions of Dharni Devata and with a view to protecting their domestic animals and their scanty earthly

possession the Kutias establish a most friendly relation with the Dharani Devata through proper rituals.[14]

In the month of Aswina or October, the Kutias worshipped female deity, the village Dharani.[15]

The Government records and other literature reveals that Kutia economy was an economy of indebtedness. Their source of income, marketing and expenditure habits on food, dress, drinks and other aspects of their life were reflected in their living standard and poverty. [16]

Among the tribal people, polygamy was unknown. The marriage was ordinarily monogamous. Polygamy was permitted only when the woman was barren and his first wife would give her conscent.[17]

Widow marriage and divorce were universally permitted among the tribal people. Widow marriage was called Randhi Bidha or Sanga. Usually the younger brother was considered to have the first right to marry the elder brothers's widow, but the reverse was not permitted.[18]

The Parajas who were also known as Poroja Paraja or Parja were found in the hill tracts of the ex-state of Kalahandi. They mainly inhabited in the Thuamul-Rampur and Jagapatana Police station areas. There were four classes of Paraja names Bada paraja, Barang Jodia Paraja, Penga Paraja and Kandha Paraja.[19]

The Paraja women were found of tattoo marks and flowers. They dressed neatly in a traditional costume of which and stripped clothes spread bravely to the knee. They used varieties of ornaments made of silver except mings in the nose and the ears which were of gold or brass.[20]

The Paraja worshipped Landi Debta which was a most important deity.[21]

The Paraja were cultivators. They cultivated rice and other crops in an ordinary manner. Most of them were village headman. They would eat fowls, pig monkeys, the large lizard, filed rats bison and wild buffalo, but they would never eat carnivours animals like crocodiles, snakes or jackles.[22]

The Gond was the principal tribe of the Dravidian family and probably the most important of the non-Aryans or forest tribe in India.[23]

The Gond believed to be a section of the Khondhs. They were divided into two classes Raj Gond and Ordinary Gond. The former claimed to be the descendants of the ruling class of Gondwana.[24]

There is a Munda tribe in Kalahandi. The Mundas are the true inhabitants of forest and hill areas as well as large number of persons who live in the more open country form the ordinary labouring population.[25]

One of the most remarkable characteristic features of the Munda society which still exists is the bachelor's dormitory.

It is called the giti-ora. They have separate dormitory for boys and girls. The unmarried boys and girls not only used to sleep in the giti-ora but also test each others with by exchanging conundrums and learn by listening to stories of the past from the elder.[26]

Agriculture and household industries are the principal occupations of the mundas. The Mundas are very backward and a large number of them are found illiterate.[27]

The Mundas celebrates many religions functions like Sarhul, Soharni, Chaitra Parab and Pousa Parab. They also observe Dasahara, Sivaratri and Ratha Jatra along with the Hindus.[28]

The Saoras were found in the dependency. They were also known as Savar, Saura or Sahara. They were numerous in Nuapada, Jonk, Kegaon and Jaipatna police station.[29]

The main occupation of the Saoras was agriculture. However, they used to collect roots and tubers, green leaves, mushrooms from the jungles to supplement their diet. They were collecting the minor forest products like honey, wood, leaves and were selling them in the villages and towns and earned money for their subsistnace.[30]

The Shabars or Lodhas were numerically found in the ex-state of Kalahandi. They had resided mainly in Kalahandi Sadar, Jayapatna, Koksara, Komna and Khariar police station.[31]

Most of the Shabaras were cultivators and agricultural labourers. Some of them were collecting firewood, leaves, herbal plants, roots and other forest products and selling them in the neighbouring villages and earned their livelihood.[32]

The Bhatras were found in the ex-state of Kalahandi. They were also known as Bhatoda they were mostly concentrated in the tahsil of Jaya Patna. They were proficient cultivator and farm labourer. Their mainstay was agriculture. Educationally they were backward tribe.[33]

The 'Doms' were found throughout the length and breadth of the dependency. Their number was mostly considerable. They were found mostly in Bhawanipatna, Thuamul Rampur, Kesinga, Kegaon, Madanpur-Rampur, Narla Dharmagarh, Junagarh, Jayapatana, Koksara, Khariar and Sinapali Police Stations.[34]

The Doms were the primitive people of Karonda and were not the sub-caste of Ganda. However, there were some similarities between them.[35]

The Doms were courageous and intelligent people. In fact, the village chowkidars were appointed from among them.[36]

The Chowkidar in the village performed the duty of village politics. Their duties comprised reporting commission of offences, movement of professional criminals and arrival and departure of strangers. Besides, they helped the police in the

detection of crimes. They used to submit in the police station, every week, statistics of birth and death in the villages.[37]

Of course, a few people of the community were resorted to the practice of theft and robbery either by nature or due to some other unknown reasons. They gradually abandoned such practices and had taken agriculture as their occupation and other respectable callings.[38]

They observed the Hindu fast and festivals. During Dasahara they used to worship their musical instrument and weaver's loom. The children were named on the sixty day after birth. The dead were generally buried as with most families. The fuel required for cremation would be a serious item of expenditure. [39]

They were generally employed either in weaving coarse cloth or as village musician. They used to sing and dance to accomplishment of their of their instrument. They had long hair and they put on skirts and half-sleeved jacket. They used to sing- baja as their musical instruments.[40]

They were considered impure and outcaste. They were not allowed to draw water from the village well or to enter Hindu temple. They usually lived separately in the village.[41]

The Ghasis were mostly concentrated in Kalahandi Sadar areas, Koksara, Jayapatna and Khariar Police Station.[42]

The midwife who was generally from the Ghasi caste was an important functionary at the time of the child birth. She

helped during the delivery and then attended the mother and the child for about a week up to the time of Chhati ceremony. The Ghasis midwife was usually paid 50 paise to one rupee for cutting the Umbilical cord of the newly born.[43]

There were 'Mahars' in the ex-state of Kalahandi. They were basket makers. A less number percent of them were found to be literate.[44]

A good number of Kumbhari are also settled in Karonda country.[45]

Kumbhar was a caste of potters, the name being derived from the Sanskrit word Kumbh, a water pot. The caste was of course, an ancient one. Most probably vessels of earthen wore had been in use at an early period.[46]

The Kumbhars used to supply earthen vessels to the villagers for the purpose of cooking and for other necessities such as wedding and at a funeral and other social and religious festivals. These customs appear to indicate his own position as one of the menials or general servants of the village ranking below the cultivators.[47]

A large number of Malis were found through out the ex-state of Kalahandi. The Malis were also known as gardeners. They were divided into two sections such as Pandras and Koslas or SAgbarias. The former earned their livelihood by the sale of Chuda or parched rice and the later cultivated vegetables in the gardens. The Pandras and the Koslas did not intermarry.[48]

The 'Loharas' were found through out the dependency. They were also known as Kamara. Many of them had taken up cultivation in addition to their own ancestral profession.[49]

The Loheras, fulfilled the needs of agriculturist tribes and other people living in the village by making and repairing their agricultural implements and other tools.[50]

The Chamaras were found in the ex-state of Kalahandi. They were also known as Mochis or Satnamis in the central provinces. They resided mostly in the Jonk, Nawapara, Komna, Khariar and Koksara police stations of the dependency. They occupied a lower position in the social order and they used to be looked down upon. Traditionally they were entrusted with skinning the dead cattle. They adopted the creed known as Satnami. Ghasidas who belonged to the Chamar caste preached Satnami religion between the year 1820-30 A.D. The Satnamis worshipped the supreme being by invocation of his holy name i.e. Satnam and idolatry of every form was eschewed.[51]

The Paikas constituted the feudal military and enjoyed Nalia Jagir in the ex-state of Kalahandi. They were divided into four sub-caste. Such as Rajput, Jhankar, Desia and Banka. The Rajput ranked the highest among them. They were generally found in Thuamul Rampur, Junagarh, Madanpur Rampur, Sinapali, Komna and Khariar Police Station. They had left their ancestral occupation and had taken to agriculture and other services. During the festival of Khandabasa they worshipped their ancestral war weapons.[52]

Paik was a small caste in the Uriya country. The term Paik meaning a foot-soldier. In 1901 the Paikas numbered 19,000 persons in the Kalahandi and Patna state and the Raipur District. But since the transfer of the Uriya States to Bengal less than 3000 Paiks remained in the central provinces. A bulk of them were resided in Kalahandi. They were called as Nalia Sipahis, because of the fact that they were formerly armed with nails or matchlocks by the state. After the Khondh rising in 1882, those matchlocks were confiscated and bows and arrows were given. The Paikas said that they were the followers of Kalamir and Jaimir who conquered the Kalahandi and Jaipur states from the Khondhs about thousand years ago.[53]

They used to wear the sacred thread which was invested with it by a Brahmin at the time of their marriage. They said that the privilege was conferred on them by the Raja. The sect or family names of the Uriya Paiks indicated their mixed descent. Some of them were known as Dube, Chalak, Bansi, Chhit Karan, Sahani, Sudh, Benet Uriya and so on.[54]

Besides, the exogamous clans, the Paik had totemistic gotras or groups named after plants and animals. Each family among the Paikas had also a Sainga or title of high sounding nature such as Naik or Lord, Pujari or Worshipper, Baidya or Physician, Rout or noble and so on. The caste used to burn their dead and would perform the Shraddh ceremony. Brahmanas would not take water from them but other caste generally used to do so.[55]

A large number of Bankas were found throughout the ex-state of Kalahandi. The Bankas were soldiers or Paikas but they used the Oriya Language.[56]

History relates that they were a brave and courageous race. Kandarpa Dandsena was a powerful leader of the Banka community. The Banka people were the first to rise against Purusottam Deo, the Nag King of Kalahandi in the war of succession in support of Keshari Singh and Jagannath Singh the brothers of Purusottam Deo. Most of the people of the Banka community were appointed as Gaontias in the ex-state of Kalahandi.[57]

Local tradition refers the Bankas as the local militia who had come from Banki and remained in the ex-state of Kalahandi.[58]

In Bairagi, Bangti, Dosi, Goura, Sampuas, Sunari, Sundhi, Dhaba, Ganda, Bhunjia, BInjhal, Dals, the Badhei, Bhandari, Gunia, Keuta etc were found more or less through out the ex-state of Kalahandi.[59]

Though not a very numerous caste, the Brahmins in the dependency occupied the highest rank in the social hierarchy, next to the Raja. The name 'Brahman' has been derived from the Sanskrit word Brahmana or Brahma. It means one who has deep knowledge of the Supreme Being and one who expounds the Vedas.[60]

The Brahmins of the ex-state of Kalahandi were reported to have brought from Sambalpur during the time of Raja Udit Pratap Deo in 1867.[61]

The Brahmins and the Kulthas were appointed as Gaontias by the King. They were well to do persons in the locality. They had erected good pucca building in their village and owned fertile lands. They had excavated big tanks and improved lands considerably.[62]

The Brahmins were broadly classified into three sections, namely the Sasanis, the Vaidhikas and the Laukikas. Among them, the Sasanis were the oldest immigrants. They were recruited as Rajapurohits. Thus they had exclusive rights to perform all the religious rites and ceremonies in the Raj family. The Brahmins were employed in conducting the seva puja of he deities and bringing moral upliftment of the people. They officiated at all private and public ceremonies of the Rajas and the Ryots.[63]

The Karanas were known to have been imported from Northern India by Raja Yayati Keshari of Orissa to meet the demands for writers and clerks. Subsequently they were taken by the feudatory chiefs of their respective state.[64]

It appears from the Census Reports of 1921 that Bania were found in the central provinces and their number increases by 3 percent since 1911. They were traders and very few of them were noticed in the dependency. The term Banic is really an occupational word meaning a merchant and not a caste

name. The most numerous group is that of the Agrawals. The Marwari indicates those Bania who have come from Marwar and it is not a real caste name at all.[65]

The Kostas were found in the ex-state of Kalahandi. They were weaver, dealing with Kosa or tusser silk. They did not intermarry with the Bhulia were the weaver caste dealing with cotton. [66]

The Komties are a Madras Caste of traders who correspond to the Bania. A very few of them were noticed in the dependency.[67]

The Sikhs were found in the Urban areas of the dependency. They were the immigrants from outside the state. Most probably they had come to Kalahandi during the reign of Maharaja Brajamohan Deo. They had one Gurudwara at Bhawanipatna, named Gurudrwara Sri Guru Singh Sabha; Gurudwar Saheb was first inaugurated temporarily near the palae of the Maharaja on 26th May 1931 in the reign of Maharaja Braja Mohan Deo. Subsequently land for Gurudwara Saheb was donated by Maharaja Pratap Keshari Deo in 1945 and on the second day in the month of December, 1947, the Granth Saheb was installed in the Gurudwara.[68]

The Jainas and the Buddhist were found in ex-state of Kalahandi. Their number was very few. They were mostly immigrants from western and northern India.[69]

A few number of Musalman were found in the exstate and they were mostly resided in Kalahandi Sadar, JUnagarh, Jayapatna, Nayapara, Jonk, Komna and Khariar Police Station.[70]

The Christian were also found in less number in the dependency. The protestant denomination which included the American Evanglican under the church of India started their missionary work at Khariar in 1924. Since then they spread their missionary activities to other parts of the ex-state.[71]

There was a customary rule in India. Every Raja of Kalahandi was used to be corronated at a place Jugsai Patna which was situated 24 miles away from the capital. However, that was the fashion of the state to celebrate the occasion with great pomp and pageantry.[72]

The sixth Naga Raja, Harichand Deo died and he was succeeded by his son, Ram Chandra Deo. For sometime, there was anarchy in the ex-state of Kalahandi after the death of Hari Chand Deo. The Khonds made promise and assured that they would give protection and help to Rama Chandra Deo. Therewith they crowned him as king of Kalahandi at Jugsaipatna which was done by Khondh called Pat Majhi. That custom is still in vogue from that time and all Kalahandi Rajas were crowned at Jugasaipatna by the Pat majhi.[73]

When an incumbent Raja died the heir apparent in company with the Raj Purohit the Dewan and his near agnates approached the corpse before it was taken out of the bed. Either the Raj Puroit or the Dewan would take a new turban and would

place take it off forthwith to crown his heir by placing it on his head. The ancient sword of the Raj family was to be placed in his hands. Thereafter he sat on the Gaddi, in a Durbar called for the purpose and immediately ordered the Dewan to remove the corpse saying, "Murder Uthao".[74]

After the funeral rites that the same company who had assembled for the occasion would remain back to attend the regular boarding of the new chief. On the appointed day with pomp and solemnity the Raja was placed on the Gadi. Therefore, first the Raja Purohitthan the Dewan used to put on his forehead a Raj-Tilak or marked of Royalty with vermillion and sandal paste while other Purohits recited verses from Sam Veda and performed Homa.[75]

On the occasion of the Raj-Tilak of the Raja that the ryots of his estate used to give his 'Salami' or presents. The presents were kept on either side of the Raja. The Mahurrirs of the palace kept a record of the different persons and the nature and value of their presents. The ryots used to pay a fixed salami on the occasion which was a serious drain in their perennially to low exchequers.[76]

It was the custom in Kalahandi for the new Raja to sit on the lap of a Khondh on his succession to the Gandi and receive the oath of fidelity from the Khondh Sardar. The Dewan used to tie the turban on his head. Until that was done the Khonds would not formally recognize him as their Raja.[77]

It was also customary that the Chief first used to marry a Khondh girl, presented to him by the tribe. However he immediately returned the girl to her parents by the Khondh system of Divorce in which case he had to pay a fine for divorcing his wife. This was more or less obligatory in the state of Kalahandi.[78]

There was a custom prevalent in India that at the time of marriage of the Raja, his father-in-law used to provide him with a number of young unmarried girls, as maid servants who were called 'Poili' or 'Gharjhiyas'. They remained in the palace or harem of the chief.[79]

When the Raja appeared before the public or attended ceremonial functions of the state, on such occasions he used to be splendidly dressed in vests of muslin and turbans of different colours. The Ranis were laso elegantly dressed.[80]

The chief recreation and amusement of the Raja consisted of hunting called Shikar or Paridhi. The capture of elephant was known as Kheds. He made arrangements of mysical performance in the palace. He organized horse riding and archery. He also used to pay visit to the holy shrines of Hindusthan.[81]

Both Raja and Rani wore necklaces of pearls and golden chains, clusters of gems, emeralds, bracelets.[82]

The dress of common men of caste Hindu was not so delicate in quality. They used coarse cloth of medium quality consisted of dhoti, covering waist band and a wrapper or

Gamuchha. The dress of women was very simple. They used saree, covering almost the whole of the body tied sound the waist, which was gracefully hanged down. Similarly the ordinary men used too small dhotis and wrappers. The women also used ordinary saris.[83]

The common man because of extreme poverty was obliged to go naked with base Loin cloth covering the middle parts of the body.[84]

The original tribal culture has been centered round the village Purunaguma which situated 12 miles away from Phulari Jharan. Pausha Purnima or full-moon day of December and January was the biggest festival day of the tribals. The tribals from 40 km radius used to come to that village on the eve of he "Tokimara" or 'Maiden Sacrifice' festival. It was told that a few years back the tribals had sacrificed a young girl to the Mother Earth by burying there. Thereafter they used to bury a living ran and killed a buffalo.[85]

Superstition was prevalent among the tribal people. They believed that the cause of illness was a deity or the evil spirit, but not the insanitary condition or anopheles mosquito. Therefore, the remedy lay not in medicine but in offering the deity a pig or a buffalo.[86]

The fair and festivals of the people of the dependency was divided into the categories, the domestic festivals observed by each household and the public festivals and fairs celebrated by the people in large numbers on some auspicious days. The

domestic festivals were mainly confided to the worship of family deities, ekadasi and various Vratas etc. While public festivals were attached to religious ceremony which were attended by en women and children.[87]

The Bhudaraja festival observed just after Dasahara in the village Ampani was one of the most important festivals of the people of ex-state of Kalahandi.[88]

The Ex-Rulers of Kalahandi used to observe the Saradiya Puja or Chhatra Yatra of the Goddess with pomp and show. Goddess Manikeswari is the presiding deity of Kalahandi. The temple of the Goddess is situated in the premises of the palace of Ex-Maharaja at Bhawanipatna. People from every nook and corner of the dependency assembled at Bhawanipatna to celebrate the festival of Chhatra. While crowds of people gathered to witness the festival, they sacrificed number of animals before the deity on the Mahastami day.[89]

Previously the Rajas performed human sacrifice before the Goddess to secure divine blessing when they assured power or wish to avert danger.[90]

Goddess Lankeswari was the presiding deity of the ex-state of Kalahandi. The temple is situated at the old capital of Kalahandi i.e.Junagarh. The Khonda base festival is observed in the temple of Goddess Lankeswari during Dusahara at Junagarh. The rulers of Kalahandi used to come to Junagarh on Mahastami day to perform the Puja. Usually the sword of deity was placed before her and worshipped. Tradition relates that this puja was

performed to propitiate the deity to avoid natural calamities like drought, epidemic etc. On the Mahastami day goats and buffaloes were sacrificed before the Goddess. On the occasion of the festival folk performances like Ghumura dance and Ramalika were usually organised at night. [91]

Along with Goddess Lankeswari other Parswa Devi Devtas were sorshipped. They were Kali in the east and four Vairavas in the east, west, north and south. Besides, there was a deity called Budhraja in Junagarh who was also worshipped for 15 days during Dasahara festival.[92]

Many Hindu festival were celebrated in the ex-state of Kalahandi. Among them the most important were Laxmi Puja, Makara Mela, Nuakhai or Nabanna, Paus Purnima, Puajiuntia and Bhaijiuntia, Ram Navami, Rath Yatra, Siva Ratri, Pousa Parba.[93]

Nakhai is an agricultural festival of Kalahandi. The people of western Orissa like Sambalpur, Balangir, Kalahandi and Sundargarh have developed it as very important social function. The Nuakhai festival in the ex-state of Kalahandi would take place in the bright fortnight of Bhadraba. On the appointed day and hour every Hindu household would offer new rice to God, Goddesses and ancestors and after which members of the family with friends and relatives would partake of the new rice.[94]

The Pousa Purnima was observed in Maskapadar and Biswanathpur village of Lanjigarh police station in the ex-state of Kalahandi. On the occasion the devotees would walk on burning

fire in bare feet. A large number of people from various parts of the ex-state used to come to the place to observe the festival.[95]

The Puajiuntia was celebrated in the dependency on the 8th day of the dark fortnight in the month of Aswin. The mothers remained on fasting for the whole day and night and worshipped the deity called Dutibahana for the purpose of long life and prosperity to the sons. The barren women also observed the ceremony to get a male child. Similarly, Bhaijiuntia was observed on the 8th day of the bright fortnight of Aswini by the sisters who worshipped Goddess Durga for a long and happy life for their brothers.[96]

In the dependency, Ram Navami festival was celebrated on the ninth day of the waxing moon in the month of Chaitra on the birth day of Rama, the celebrated hero of Ramayana. The festival was mostly observed at Khariar Road, Bhawanipatna, Joradubra, in Madanpur Rampur Police Station, Bhaleswar in Jonk Police Station and Sargiguda in North Police Station.[97]

The Rath Yatra or Car festival of Lord Jagannath was observed in the ex-state of Kalahandi on the second day of the bright fortnight of Ashadha mostly in Bhawanipatna, Khariar Road, Kharia. Likewise, Sivaratri festival was observed in all the Siva shrines of the dependency, on the 14th day of dark fortnight in the month of Pharguna. The devotees remained awake throughout the night and worshipped Lord Siva the festival was observed with great pomp and splendour in the Siva temple at Dadpur, Belkhandi, Mohangiri and Khariar Road [98]

Besides the fairs and festivals the people of the ex-state, observed Chandan Jatra, Dola Jatra, Bali Jatra, Rani Parba, Kalipuja or Dipabali, Chaitra Parba and Jhulana Jatra.

The economy of the state was reflected in the agriculture, industry and manufacture trade and commerce, mineral wealth, communication and transport, housing condition, standard of living and lastly feudal exploitations.[99]

The local production of Koronda dependency were Rice, Kootkee, Mundial, Kodo, Goorjee cereals, pulses were Mung, Orid, Koolthes etc. Surrum as Mustard, Til oil seed and Eruindes oil seeds, sugarcane, cotton and tobacco were most important.[100]

Agriculture was the chief occupation of the people. According to Cobden, Ramsay 75% of the total population of the state depended on agriculture.[101]

Shifting cultivation was prevalent on a large scale in the ex-state of Kalahandi. Shifting cultivation or Podu Chas, Dangar chasa, Kudki Chasa or Kudu chasa is widely practiced by the tribal farmers in the hilly areas of the state.[102]

The origin of shifting cultivation was manifested among the primitive tribes. It has a historical background. The tribals like Khonds and Savars of the agency areas were exploited by the hill officials and the people of the plain in various ways which led to the impoverishment of the tribal peasantry.[103]

In shifting cultivation labour was brought for mutual help but no hired. The relatives, friends and neighbours joined

hands on a reciprocal basis to work is one anothers field. Food was served to the team of workers as mark of friendly obligation. The work was mostly formal and not contractual in nature and it was done in a friendly manner.[104]

The principal crops of agriculture were paddy, Gurji, Kudo, Kulthi, Til, Ragi, Gram Masuri, Mung, Mustard, Biri, Arhar, Wheat, Sugar cane and tobacco.[105]

Dubraj, Jhilli, Pungi, Baidhunda, Mahipal, Chinamali, Kusuma, Kalikhseji, Assanchuri and Nanka etc wee the local varieties of paddy.[106]

Three regular rice crops were grown in Autun, Winter and Summer. Hilly areas of the state such as southern part steam beds were cultivated with summer paddy to limited extent.[107]

The plains of Dharmagarh and Jaipatna were agriculturally most prosperous and considered granary of the state.[108]

The main source of irrigation in the state were Sagar (big reservoir) Kata, Munsnad, Baroh and wells. Those sources were found in most of the villages of the state.[109]

Irrigation facilities were highly deficient in the state. Of course its economy was largely depended on agriculture. No regular systematic irrigation facilities had been developed in the state.[110]

The age old wooden plough, leveler, spade, sickle and several other implements were used for cultivation of Lands. So as to suit the local condition of soil and crops. The country plough was most commonly used implement.[111]

The best cultivators of the plains were the Kulta community and the small tribe of Bhatras.[112]

Big Land owners of the state were found to have retained 12 to 20 field servants. They have generally worked in the field from 5 am to 12 noon and again from 2 pm to 6 pm. From October to December when the standing crops were in the field they used to sleep in the field at night on a Machan to watch the crops, field servants were engaged on daily basis during sowing and harvest season were known as Bethi.[113]

Field servants retained on yearly basis were known as Halias. They were generally appointed from a year from Pushopurnima to next Pusho Purnima and each Halia would get a lumpsum in case per year varying from Rs. 25 to Rs. 60/- according to the custom prevailed in the locality and ability of the person concerned which was known as Uder or one puty or 80 addas of paddy per month.[114]

The wages paid to the agricultural labourers and farm servants were invariably in kind and the rate differed from place to place. Person having large number of Halias maintained are head Halia who was known as Behera or Khamari. He would get little more paddy and money.[115]

The main vegetable cultivation in the state were sweet potato, onion, potato, tomato, pumpkin, ridge ground, bottle gourd, brinjal etc. Besides, among the cultivation of condiments of spices, chilli, coriander, garlic, ginger and turmeric were cultivated. Turmeric was mainly grown in the hill tracts of Golamunda and Lanjigarh. Thuamul Rampur area and Lanjigarh were famous for fruit cultivation. Fruits like Mango, Banana, Pineapple, Papaya etc. were grown in limited scale in Thuamul Rampur. While a large number of banana, organge, pineapple, papaya, guava, jackfruit etc were growin in abundant in Lanjigarh area. Cashew-nuts were cultivated in hill slopes by shifting cultivation.[116]

Fruit cultivation was being patronized by the Rulers and Zamindars of the ex-state of Kalahandi. Cobden-Ramsey writes that orange was cultivated on considerable quantities and produced very fine fruits in the Lanjigarh areas.[117]

Unlike agriculture, no great importance was given to industries. Cobden Ramsey 12½ percent of the population were known to have adopted indigenous industries. Thus there were no large industries either. That was because the people were poor as well as backward. They mostly depend on the products of the fields and forests.[118]

The manufacturers of the local industries were intended to meet the local demands of the villagers and produced materials which barely sufficed for the villagers requirements.[119]

The cottage industry played the most important role in the rural economy of the ex-state of Kalahandi. A large number of people engaged in agriculture and adopted some household industries as part time occupation. The cottage industries included handloom weaving, pottery, carpentry, background, brass making and bell-metal utensils, jeweler, oil processing, basket making, mat making and lac-processing.[120]

In the part of weaving industry was flourishing condition in the state. The entire local requirements of the clothes were met by the local weavers. During the British rule a large number of cheap mill made clothes were imported more and more and the handloom weaving gradually lost its former position. Thus, the condition of the weavers became more precarious and they were reduced to mere wage earners and petty cultivators. [121]

The handloom weaving was the most important cottage industry in the state. The Hand made clothes were of the two kinds, cotton fabric and tusser fabrics. The cotton grown in the state were mostly spun and woven to meet the local requirement. Generally, weaving was carried on as a family profession by Dom, Tanti, Bhuliya, Mahara and Ganda Tribe.[122]

Iron ore was practiced in the ex-state of Kalahandi. The people used to smelt iron ore b crude process and manufacturers various articles of common use.[123]

The carpenters could prepare fine furniture in the state. While the goldsmith made fine ornaments of gold and

silver. Apart from it, Bamboo baskets and other articles of daily use were prepared from bamboo by the people of Mahara community. Besides, pottery manufacture was one of the important village industries of the state. The people of Kumbhar community prepared earthen pots of various kinds which were used by all the sections of people both rich and poor. Another popular village industry was oil pressing. This industry was practiced by the people of Teli community. Shoe-making was cottage industry was prevalent in number of villages in the state which professed by the people of Satnami community.[124]

Thus handicrafts constituted an important source of livelihood of a large part of the population in the state. However, the cottage industry failed to receive royal patronage.[125]

Machine industry was almost conspicuous by their absence in the state.[126]

In the year 1925, a diesel power house was installed in Bhawanipatna. It mainly supplied electricity to the palace and a few other government institutions.[127]

There was a no significant development of trade in the state. While commerce was found in its infancy the engagement of the people in trade and commerce was not at all encouraging and mostly their percentage was nearly 1 to 1.5.[128]

The entire commerce of the state was conducted by the barter system, the method of exchange of goods. The tribal people considered it as a degrading occupation and detected from

trade. Thus, a bulk of trade was in the hands of outsiders, mostly from the plain and up country.[129]

The only important local businessmen were the Doms and the Bhulias who had carried on brick trade and hand over cloth. The Dom businessmen had a considerable influence upon the Khonds of the Dangarla area. Besides, among the outsiders the Marwari Banias had occupied a most conspicuous place as highly progressive business in the state. They penetrated into the most remote corner of the tract of Kalahandi and settled down in important centres. They used to settle grain and forest producers and sell cotton thread, kerosene, cloth and fancy goods.[130]

There were weekly markets at maximum distance of 10 miles from every village. The cultivators and artisans used to bring their agricultural and forest produce, vegetables, sweets, firewood, tobacco, oil to the weekly markets for sale and in some cases cattle were sold in the markets.[131]

The woman played a vital role in the weekly markets. They were, however, the retail merchants. They traded in grain, vegetables, sweets, firewood, salt, spices and tobacco. In the tribal dominated areas the women were found to have carried on their head loads of wood, bundles of thatching grass and other jungle products to the nearest markets for sale.[132]

The important bazaars of the ex-state of Kalahandi were located at Utkala, Kesinga, Balipada, Bhawanipatna,

Junagarh, Dharmagarh, Ranmal, Kuturu, Behera, Ampani and Koksara.[133]

Prior to the introduction of the matric system, the seer of 80 tolas was commonly used in weight. The local measurement of volume was the Puti, ada, boda, sola and gidha in all transaction of rice, paddy and other food grains. The Hatha Gira, yard, Foot and Inch were in the use for the measurement of length. The Suka system was practiced for the measurement of area.[134]

The chief articles of export of the state were turmeric, oil seeds like til, mustard and castor oil, molasses, coarse cereals and pulses, mahua, cocoons, honey, lac, wax, hides, horns and other jungle products like lime, tussar, timber and bamboo. Apart from it a small quantity of rice was also exported. There was another chief item of export the sal timer which was in great demand for construction of gun carriage in Madras.[135]

The important items of import were salt, spices, ghee and dried food.[136]

The river Tel played a vital role for the development of trade and commerce in the state. The Tel is the tributary of Mahanadi. The river Mahanadi and Tel were open to the country boat for about four months during rainy season and afforded a cheap and ready means of communication for import and export of trade materials.[137]

The opening of the Railways served a good deal of purpose of export and import trade of the state.[138]

The outside traders like Kumutis, Marwaris and the people of Coastal Orissa played a major role in the internal and external trade of the state and the cultivators and tribal people were brought to their clutches and suffered a lot.[139]

The mines and minerals were abundant in the state. However, they could not be used due to their non-extraction.[140]

The backwardness of agriculture, complete absence of machine industries, decay of weaving industry, arbitrary and burdensome taxation imposition of cesses, illegal extraction like Bethi, Magan and Rasad, restrictive on the export of agricultural produce, monopolies of the state in forest products like Lac, Kendu leaf etc led to the growing impoverishment of the people.[141]

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CHAPTER – IX

CONCLUSION

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CONCLUSION

Kalahandi literally means a 'black pot' or 'a pot of arts' has been known as Mahavana, Indravana, Atvika, Chakrakota Mandal, Mahakantara, Karonda etc. in different points of time. It has witnessed many ups and upheavals since time immemorial. Kalahandi which isknwon as a land of prosperity, full of natural gifts including precious stones also experienced with stark reality of poverty and starvation. Popular belief says that this Land of Gosinghdaitya was blessed with Indra, the God of rain, to never see a reason without rain. Drought will never occur in the land of Indravana such a prosperous land of Lofty mountain, green vegetation, roaring waterfalls. Vast plain of Tel valley with a pre-historic remnant at Gudahandi, came under the sujorainty of different kings and rulers from different dynasties, including Satabahana, Guptas, Nalas, Sarbapurias, Somavamsis, Eastern Ganges, Chindaka Nagas and Naga dynasty.

After having discussed the historical and political importance of Naga rulers in Kalahandi, we are now in a position to express certain conclusive observations. The Nagavamsi kings who were ruling over a state called Bindhyatabi and had established a capital in Keonjhar district of Orissa, gradually built up a separate state by taking a branch from their vamsa in the south eastern area of Orissa, which means the modern Kalahandi and Bastar of Madhya Pradesh and Nabrangpur of

Koraput district. It was known from their geneology the Nagavamsi King of Chakrakotta first came from Chottanagpur. Phanikukta Rai was the first king of that dynasty who was ruling over a place called "Sutiamba". It is mentioned in the Gazetteer (1957) of Ranchi district.

The Nagavamsi Kings were patron of vedic, religion like Bharasiva Kings. They were Saiva by faith. A Nagavamsi King named Sri Manabhanja ruled over the Vindhyatabi state. The Asanpat stone inscription reveals that king Satrubhanja, the Maharaja of Naga dynasty, which was ruling over Vindhyatabi defeated the Devaputras (Kusanas and Murundas) in hundred of battles and donated a lac of cows in Pataliputra, Gaya, Krimila, Dadavardahara, Gorahati, Tamralipti, as well as in Ubhaya Tosali, Satrubhanja drove out the Kusanas and occupied their properties and donated to religious trust. It is proved from the Harshacharita of Banabhatta that the Nagavamsi Kings Manabhanja and Satrubhanja were ruling over the Vindhyatabi region. The mythological founder of the Naga dynasty was Phanimukta Rai. He ruled at Chottnagpur.

Before the beginning of the Naga rule, various dynasties ruled over Kalahandi area. Kalahandi as taken the benefit of intellectual ablity, political sagacity, administrative efficiency, military skill and organization economic ideas and principles of the famous rulers belonging to Satavahanas, Guptas, Nalas, Sarbapuriyas, Somavamsis, Eastern Gangas, Chindaka Nagas and present ruling Naga dynasty.

Raghunath Sai was the first ruler of Kalahandi. After the death of Raghunath Sai, his son Pratap Narayan Deo I was the ruler of Kalahandi. Sri Birabhadra Deo was the third ruler of Kalahandi. After the death of Ramachandra Deo, his son Juga Sai Deo I was the 4th ruler of Kalahandi. Sri Udenarayan Deo was the 5th ruler of Kalahandi. The early chiefs are not properly known. Harichand Deo was the sixth ruler of Kalahandi. He ruled peacefully in his kingdom and his son Ramachandra Deo was the ruler of Kalahandi. He ruled for 35 years in his Kingdom. After the death of Ramachandra Deo his son Gopinath Deo was the ruler. Balabhadra Deo was the next ruler of Kalahandi. He ruled for thirty five years. Raghuraj Deo was the next ruler of Kalahandi. After the death of Raghuraj Deo, his two successors namely Raising Deo and Haria Deo reigned for 29 years and 34 years respectively. After the death of Jugsai Deo, number of Rajas ruled in Kalahandi. They were Pratap Narayan Deo, Raghunath Deo, Biswambar Deo, Raising Deo, Dusmanta Deo and Jugsai Deo. After the death of Jugsai Deo, Kharang Rai Deo was not the right heir apparent to the gadi of Kalahandi. Fateh Narayan ruled not peacefully in his kingdom. Ashakumari was the women ruler of Kalahandi. She was the perfect women ruler of Kalahandi. Asha Kumari was the women ruler of Kalahandi. She was the perfect women ruler of Kalahandi. She was the perfect women ruler of Kalahandi. Asha Kumari was the women ruler of Kalahandi. She was the perfect women ruler of Kalahandi. Asha Kumar was the women ruler of Kalahandi. She was the perfect women ruler of Kalahandi. Asha Kumari ruled peacefully in her circumstances. She died in 1905. She was a

devotee of Lord Siva and she spent a lot of time in the worship of Lord Siva. After the death of Asha Kumari, Raghu Kesari Deo was the next ruler of Kalahandi. He could rat sustain his rule for a long period. He earned his name as a great wrestler and rider. After the death of Raghu Kesari Deo, his son Braja Mohan Deo came to the gadi of Kalahandi in 1917. He was a capable ruler and he was an enlightened ruler.

Maharaja Pratap Kesari Deo was the last ruler of Nagavamsi Kings. He was the last ruler of Kalahandi. He was the member of Parliament and he was a generous ruler, eruidite scholar progressive thinker and ideal public servant, all rolled into one. Pratap Kesari Deo died on 8th October in 2001 at Delhi. After the death of Pratap Kesari Deo, his son Uddit Pratap Deo h as succeeded the throne of Kalahandi. The Nagavamsi kings had equal respect to Saivism, Vaisnivism and Saktism. The Naga Kings of Kalahandi were enlightened rulers. They have done exemplary philanthropic works and dedicated them for the welfare of their subjects. The Naga kings of Kalahandi were enlightened rulers. They have done exemplary philanthropic works and dedicated them for the welfare of their subjects. The Naga rulers of Kalahandi will remembered for their all round development of Kalahandi.

Thus, after Raghunath Sai, thirty other Naga Chief rued over Kalahandi state till Kalahandi was merged with the province of Orissa.

The British Imperialism forcefully interfered in the internal administration of the feudatory chiefs on several

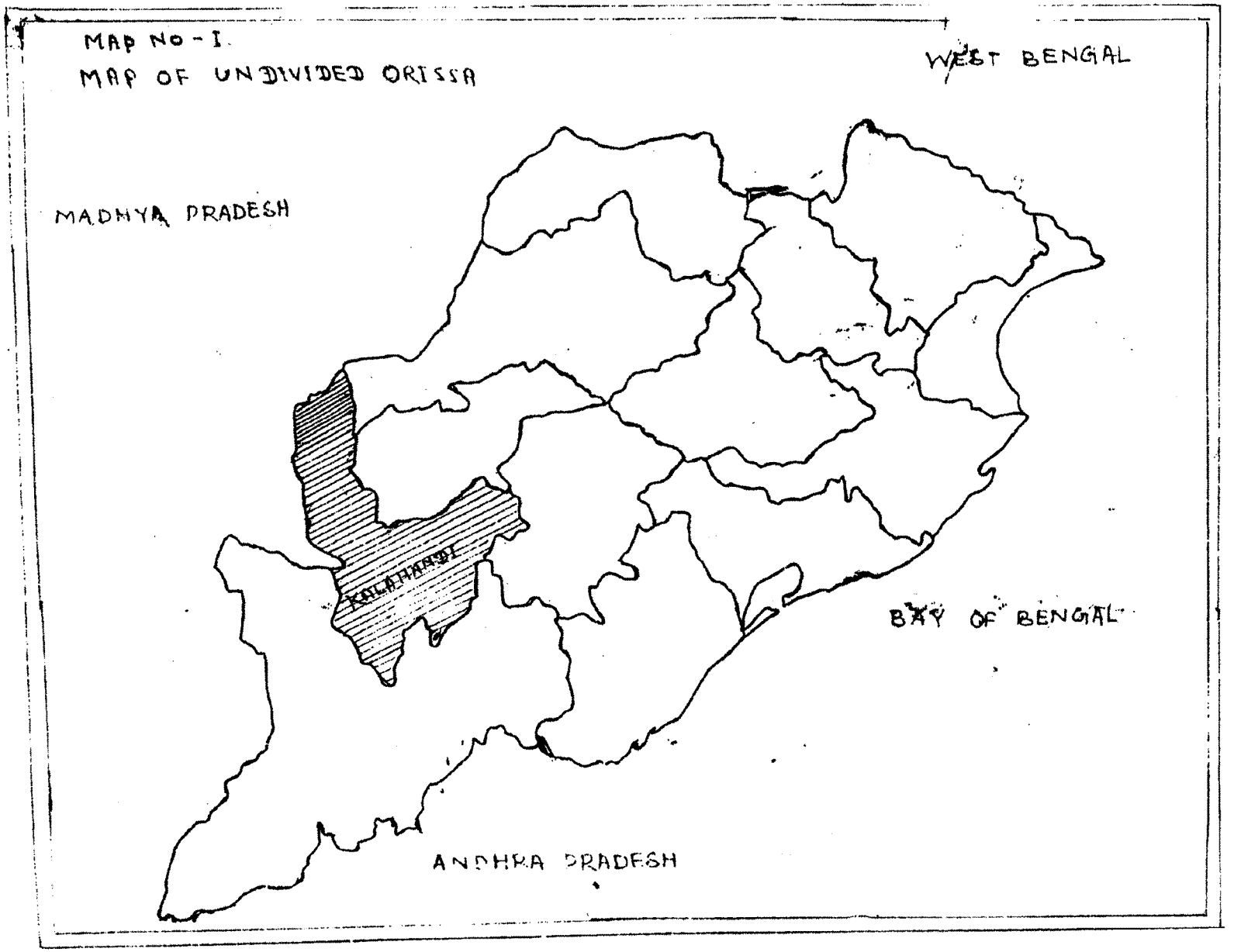
grounds. In dispute between the Rajas, disturbances between Rajas and feudatories disputed succession and misrule or oppressive administration over the people and would use to take administration of feudatory state in case minor chiefs.

The Chiefs grew autocratic in their attitude and adopted extraction and repression as the standard of norms of their administration under the imperial protection of the Britishers. Abysmal poverty of the people combined with political oppression provided ground for popular unrest started with sporadic uprising and this unresttook a new dimension under the impact of national movement and finally merged with main stream liberation from both the princely as well as British yoke.

On analysis of the political events of Kalahandi do ont differ so very distinctly in spirit and content from the rest of the ex-states of Orissa. However, it is surprising to note that in spite of the rigour of the feudal roles, the people of Kalahandi continued to cherish the memory of the ex-ruling dynasty for quite some time as a benevolent administrative machinery. May be this was the cause of nostalgic relation or the immediate switch over for a democratic set up which was yet to have its root. By and large the ex-feudatory state of Kalahandi managed to administration, in spite of the political upheaval beginning of the Kondh rebellion of 1882 through the era of struggle of independence.

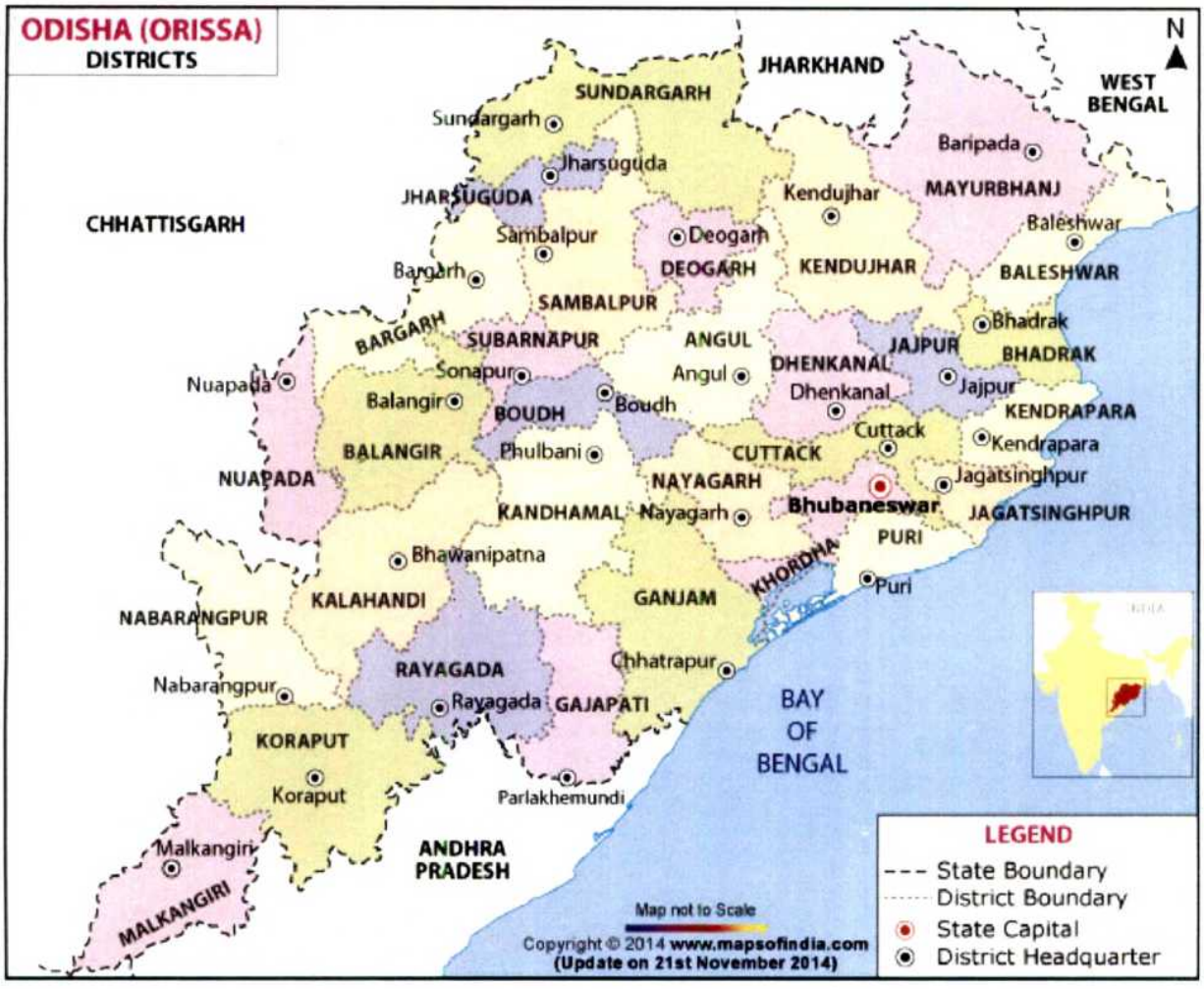
MAP No - I.

MAP OF UNDIVIDED ORISSA



Map No. 2

Map of Divided Odisha

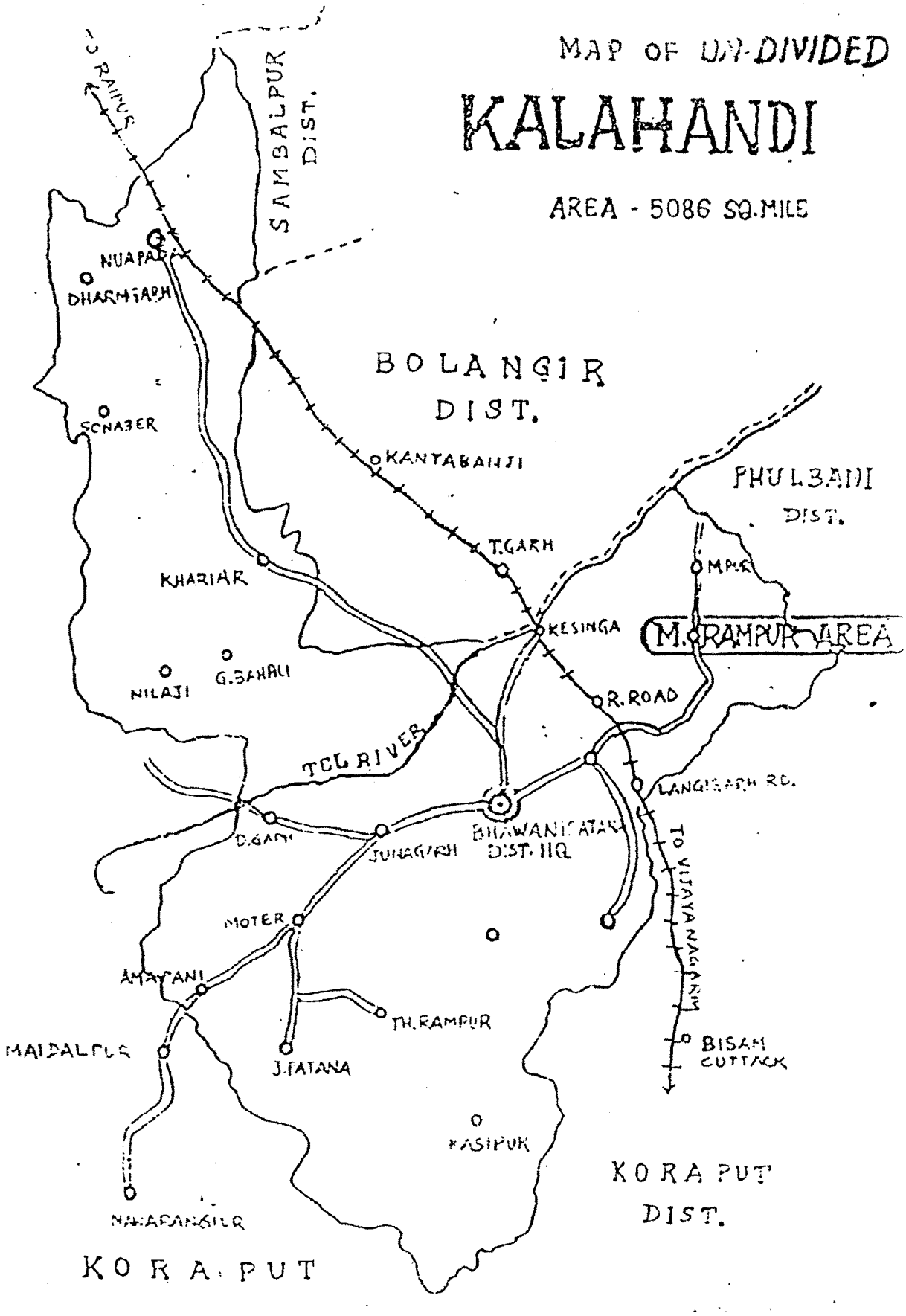


MAP No-3

MAP OF UN-DIVIDED

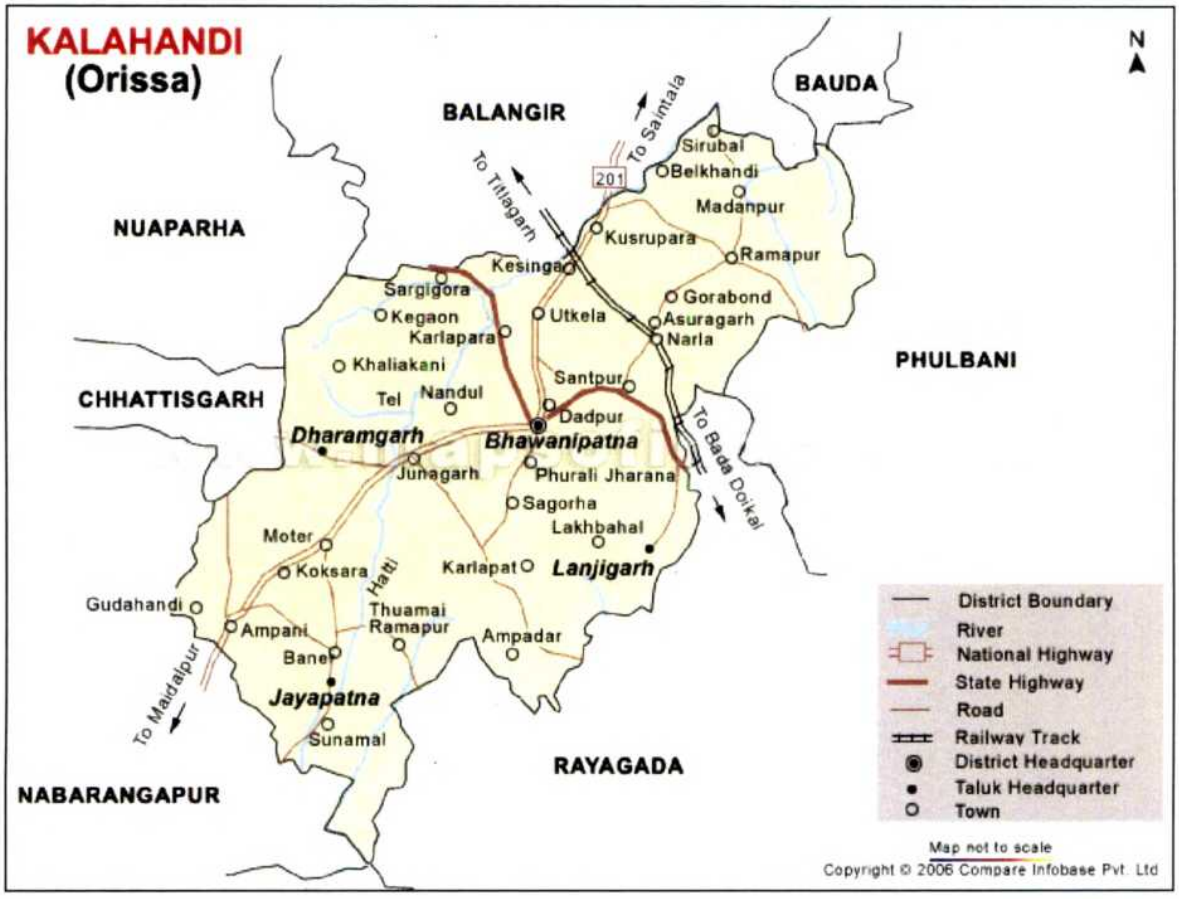
KALAHANDI

AREA - 5086 SQ.MILE



Map – 4

Map of Kalahandi District



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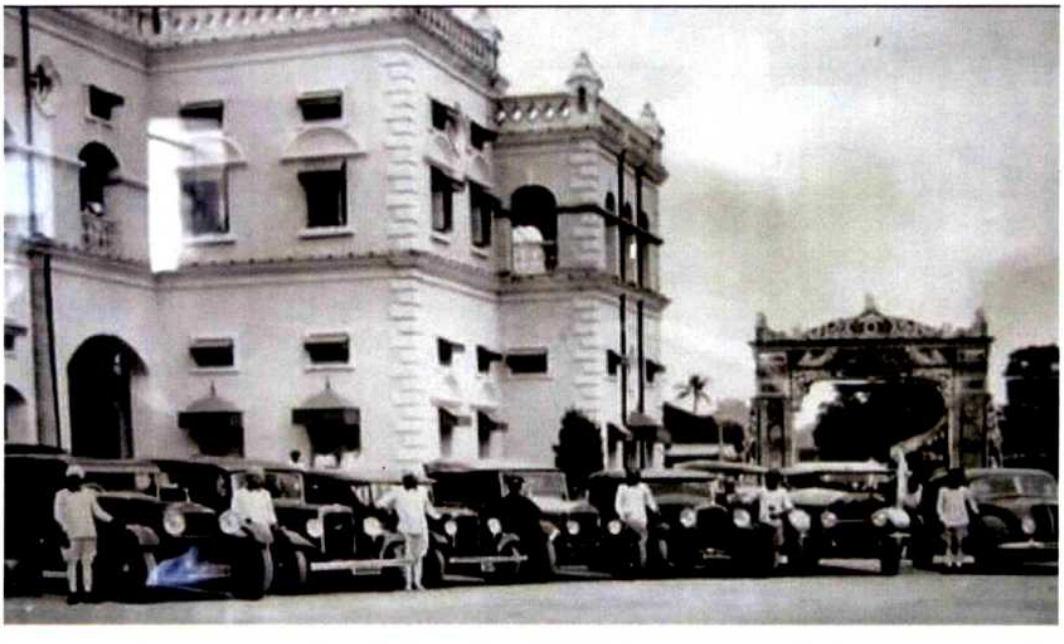
PHOTOGRAPHS

Maa Manikeswari Temple, Bhawanipatna

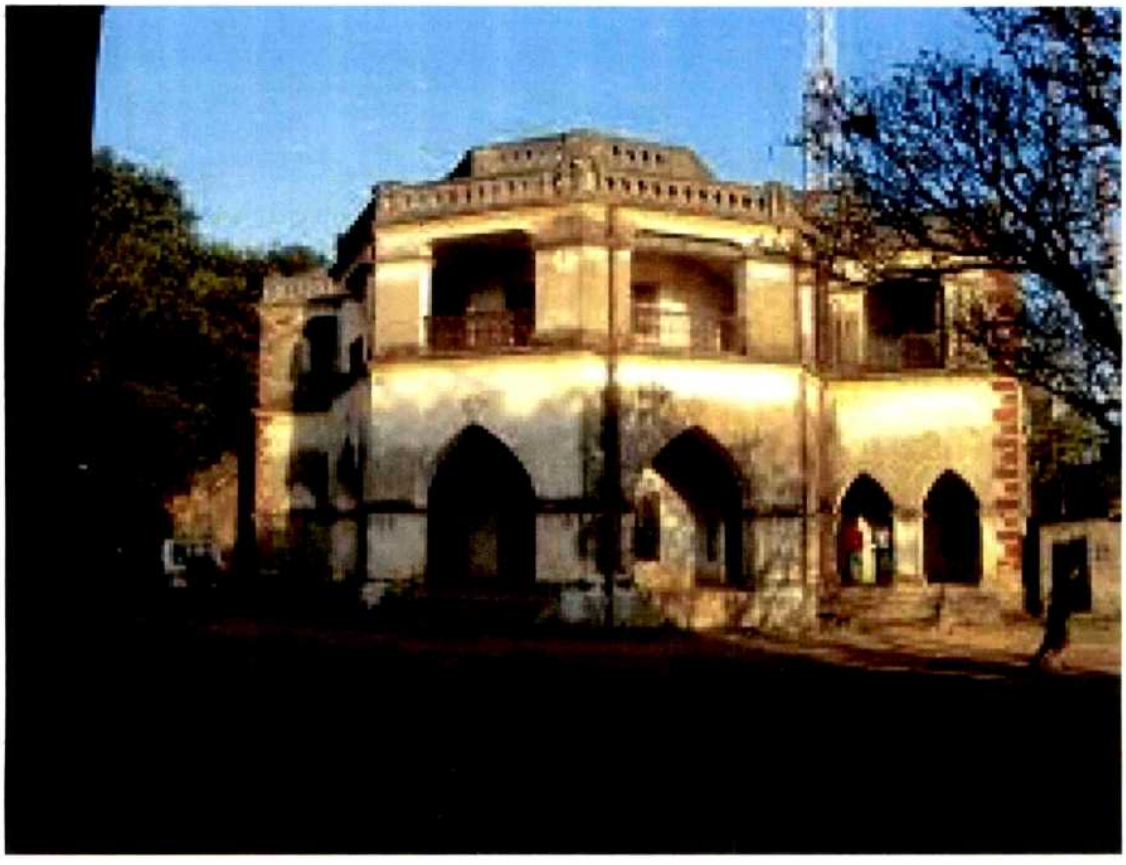
Totem of Nagavamsi of Kalahandi



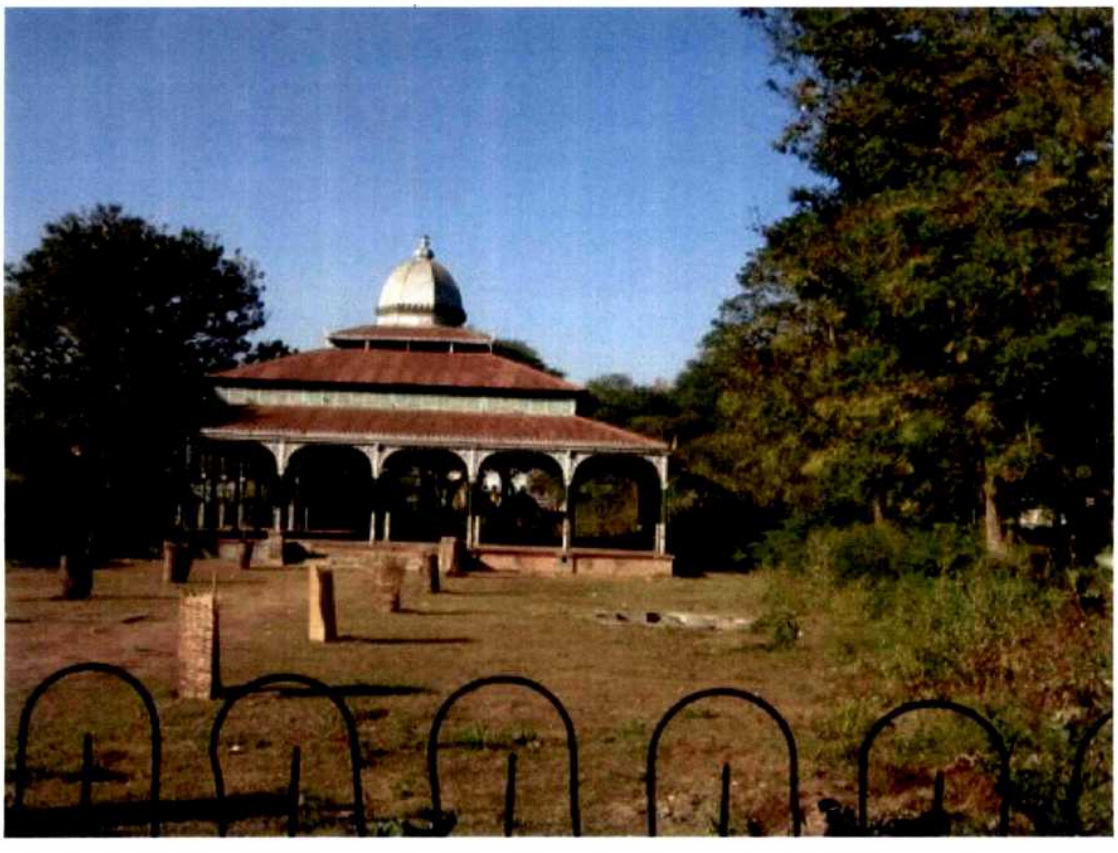
Kalahandi Palace

Dadhibaman Temple, Junagarh

Maa Lankeswari Temple, Junagarh



Palace, Lanjigarh



Sabha Mandap, Bhawanipatna Palace

SYNOPSIS OF THE THESIS SUBMITTED TO SAMBALPUR UNIVERSITY

1. Title of the research Topic –	**Nagavansi Rule in Kalahandi,(Odisha)**
2. Name of the Scholar :-	**Josnamai Kunar**
3. Registration No :-	**38/2008-Hist**
4. Department / Faculty :-	**P.G Deptt of History, Sambalupur University**
5. Name of the Research Supervisor / Associate Supervisor: -	**Prof P. K. Nayak.**
6. Her Institutional affiliation :-	**P.G.Dept of History Sambalpur University**

2.11.2018
(Prof. R.A Sharma)
2/11/18
01/11/2018

Signature of the Supervisor

Josnamai Kunar

Signature of the Scholar

Introduction

The ex-state of Kalahandi together with the ex-state of patna and Sonepur formed the district of Kalahandi with headquarters at Bolangir. On 1st November 1949, Patna and Sonepur ex-states areas were separated to form the distirict of Bolangir and the ex-state of Kalahandi together with the Nawapara sub-division Which formed a part of Sambalpur district since 1st April 1936, was reconstituted to a separate district (Kalahandi) with headquarters at Bhawanipatna. The above interpretations concerning the origin of the name of Kalahandi, are however conjectural. The name Kalahandi occurs for the first time in the Dadhibaman temple inscription of Junagarh,Which was issued by Maharaja jugashahi Deo from Kalahandi Nagara. In the yuga Era 4819 (1718 A.D.). This is the only inscription where the name Klahandi is used. The ex-state of Kalahandi was perhaps named after its headqurters town Kalahandi. Junagarh was the headquarters of Kalahandi till 1849. As time roled on, the headquarters shifted to Bhawanipatna but the name of ex-state remain as it is.Whatever doubt there may have been about the name of district is according to the records of old central provinces. It has always been known in Orissa as Kalahandi.The traditional records of the Kalahandi Durbar asserts that the Nagas, who succeeded the Gangas in Kalahandi hailed from Chhottanagpur. They were the descendents of the legendary hero phanimukuta Rai who was a son of the snake god pundarika.

Statement Of Problem

The Nagas were very ancient tribes residing across India. They were found in all four directions of India. These tribes were the worshippers of snakes. Their power and prestiege were wellknown from their legends related to Vasuki, Takshaka, Ananta etc. One of the ancient royal Naga lines was the dynasty represented by Sisunaga and Naga Darsaka of Magadh. The discovery of terracotta naga figurnies from the excavation at Chirand and Sonpur in Bihar attest to the popularity of Naga worship in Bihar region since early historical period .The existence of the Nagas in different parts of India in the ancient and medieval period is evidenced by the epigraphical, numismatics, sculptural

and literary sources .A large number of families with the surnames Nagas and numerous localities named after their named are still existing at present time.

From literary evidence, it is known that the Nagas rose to prominence on the ruins of the Kushanas. Their political centers were at Vidisha, Kantipuri, Mathura, Padmavati.The Nagas are known to have been at the apex of their power after Kushanas and before the rise of Guptas It is learned that the Bharasivas were Nagas.They had matrimonial relation with Vakatakas. In the south the Naga affiliation is noticed among the Pallavas, Chutas, Sindas etc. Samudragupta is known to have defeated Achyuta Naga, Ganapati Naga and Nagasena whose strongholds were at Mathura, Padampawaya and Ahichhatra. Chandragupta II had married a Naga prince named Kuveranaga. Naga rulers are not unknown in Orissa also.A Nagavamsi King of Orissa named Satrubhanja son of Manabhanja of Naga dynasty was ruling over Vindhyatavi. He had claimed victories over large number of kings like Devaputra obviously Murundas and Kushanas in hundred of battles and made gift of lakhs of cows in Pataliputra, Gaya, Gorahati, Tamralipti Ubhaya Tosali etc. A Naga dynasty entitled Chhindaka naga was ruling over Chakrakotta mandala indentified with Vastar-Koraput area during 10^{th} / 11^{th} century A.D. Afterwords, it is noticed that a branch of Naga family had begun their rule in the ex-state of Kalahandi. The Naga kings of Kalahandi ruled over a period of seven centuries up to the time of merger of princely states.

The Nagas of Kalahandi were enlightend and benevolent rulers. They were the patron of learning and building activities. They are known to have donated lands to the Brahmins for the maintenance of temples and worship of the deities. The kings of Kalahandi are eclectic with regard to religion. They had given equal emphasis to all the religious sects. They had provided a sound administration to the state. The objective of present Ph.D. dissertation is to study the various aspects of Naga rule of Kalahandi, which have not been dealt with in a comprehensive manner.

OVER VIEW OF WORK DONE:

Many scholars and historians have worked on the Nagas and the Nagas of Kalahandi but in a fragmented way. Follwing are a few which deal with the Nagas.

J.P.Singh Deo, "Cultural Profile of South kosala". (Delhi, 1987)

P.K. Mishra and J.K.Samal,"Comprehensive Histotry and Culture of Orissa" Vol II Part I Delhi, 1997.

Sri Kedarnath Mahapatra, "The Journal Of Kalinga Historical Research Society".

Pt.S.N. Rajguru, "Naga Itihas"(in Oriya), vol.1, No.3, 1964 (Cuttack, 1958).

N.K. Sahu, "Asha Kumari" Saptarshi (in Oriya unpublished). Ist session No.1, Sambalpur University, 1972.

P.K. Deo, "Memories of Bygone Era". (New Delhi, 2001)

P.K. Deo, "My Tourbulent To Five Years". (New Delhi, 1962)

S.C. Bhatt, "The Encyclopedic District Gazetters of India"(Volume-5).

J.K. Sahu, "Odissa Ithihas" (in Oriya) Vol,II,Cuttack, 1968.

J.P.Singh Deo has published "Cultural profile of south kosala". He has narrated about the origin of the Naga rule and gives an idea of political history of the Kalahandi during the period of Naga rule.

P.K. Mishra and J.K.Samal edited the book "Comprehensive History and Culture of Orissa".It contains a chapter about the early history and rule of the Nagas but in a very sketchy manner.

Sri Kedarnath Mahapatra has written an article in the "The Journal Of Kalinga Historical Research Society".He has narrated here about the political history of the Nagas.

Pt.S.N. Rajguru in his book "Naga Itihas" has described abut the kings of India and abroad.He has spared only a small chapter for the Nagas of Kalahandi.

N.K. Sahu has written an article on "Asha Kumari" Saptarshi (in Oriya unpublished). He has narrated about queen Asha Kumari. Asha Kumari ruled peacefully in her kingdom. Asha Kumari has led an active life, though she met a tragic end, her rule manifests the position and the power of women.

P.K. Deo has published two books which are autobiographical in nature.He has published the book entiteled "Memories of Bygone Era". He was the last ruler of Nagavamsi Kings

of Kalahandi. He was the member of parliament and he was a generous ruler, eruidite scholar, progressive thinker and ideal public servent, all rolled into one.

P.K. Deo has published the second book entiteled "My Tourbulent Five Years". He has written the autobiography of himself. He ruled for five years. During the period of Naga rule, he was a good administrator, and generous ruler. He enaugurated the Kalahandi legislative Assembly. During the period of Naga rule, the assembly could pass many resolutions on administrative reforms and send it to the council of minister for implementation.

S.C. Bhatt has published a book named "The Encyclopedic District Gazetters of India". He has written about the early political history of the Nagas in a general way.

J.K. Sahu has published his book "Odissa Ithihas" (in Oriya). He has discussed the political history of the Naga rule in Kalahandi but not touched the cultural aspects.

AIMS AND OBJECTIVES:

In recent times some scholars have published scattered articles on Nagas of Kalahandi in different Journals. The Art history during the Naga rule which constitutes an important aspect has been neglected seriously. The social and economic condition has not been highlighted properly. The minor religious cult prevailing during the rule of Nagas has not come to light sufficiently.In taking consideration of all these author has ventured to study the Naga rule of Kalahandi in a comprehensive manner.

HYPOTHESES:

The study will concentrate on the following hypotheses.

1.That this king of Kalahandi is a branch of Chindaka naga.

2.That they were a great patron of art and architecture and learning.

3.that they had promulgated an idea of eclecticism.

4.They have set example towards women empowerment.

CHAPTERISATION:

The scheme of chapterisation will be adopted as mentioned below.

1.Introduction

2.Antiquitty of Nagas in Indian context.

3.Origin of Nagas of Kalahandi.

4.Dynastic history of Naga Kings.

5.Administration

6.Art and Architecture

7.Religion

8.Socio- Economic condition

9.Conclusion

METHODOLOGY:

Consultation of libraries and conduct of field study are the two major sources through which the data will be collected Record room of Kalahandi Collectrate, State and District Endowment Offices, State Archives, Nagpur Residency Record, State Museum and Archives of Chhatisgarh (Nagapur) are to be visited to study and collect materials. Besides these, the Inscription, seals, coins are to be in investigated carefully.The temples and sculptures are to surveyed through field work for collection of data. The study will be an empirical one. So the data will be arranged according to the scheme of chapterisation and will be processed for preparation of the thesis. During drafting care will be taken to follow the historical methodology about the bibliography, references, footnotes etc.

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